The Congregationalist

Vol. CIX No. 21 May 22, 1924

RURAL LIFE NUMBER

Long's Peak, Colorado

One source of the farmers' water supply. In the lowlands, marked by the row of trees, is the St. Vrain River, flowing down from the mountain, and among the farms, with the farmers' homes here and there, are the lateral ditches carrying the water that irrigates the land. This is in the town of Longmont, Colorado.

A National Resource Without a Scandal

A Story of Irrigation by Arthur E. Holt

The Plight of the American Farmer, by Walter Burr

Back to the Land

An Editorial Forecast

Why We Read Our Church Paper

The Congregationalist

Interesting

because of its splendid articles from the pens of well-known men and women, its editorial interpretations of current events and the various departments, each relating to our home and church life.

Helpful

because it fills the need of our people for religious current literature in their homes, for their own sake, the good of their children, and the upbuilding of their church—something clean and wholesome, such spiritual pabulum as they do not find in their daily newspapers or magazines, good as those may be.

Inspiring

because it aids the pastor in his work, and in each home it enters is to each member a spiritual monitor, friend, adviser and counsellor.

Department of Circulation

14 Beacon Street
Boston

19 So. La Salle Street
Chicago

The Congregationalist

Continuing *The Recorder* and *The Advance*

14 Beacon Street, Boston, Mass. | $3.00 per year | 19 South La Salle Street, Chicago, Ill.

Vol. CIX | May 22, 1924 | No. 21

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The Editorial Outlook

The Secular Press and War

THE difficulty of drawing anti-war resolutions that shall evoke anything approaching unanimity or carry great public weight is evident in two comments of very opposite effect by daily newspaper editors, upon the Methodist General Conference's war resolutions. The resolutions, at the time of writing only under consideration, the Springfield *Republican* regards as altogether too mild, and as not going far enough to ensure any practical results. Summing up the resolutions as saying that "we as an organization separate ourselves from war and take no part in its promotion," the *Republican* says: "This is as tame an utterance in regard to one of the greatest evils as a church could well make." Referring to the analogous evil of the saloon the editorial suggests that the Methodists would not have gotten very far in the fight for prohibition if Methodists had simply said, "We separate ourselves from the liquor business and take no part in its promotion."

The Boston *Transcript,* on the other hand, under the title, *Shall the Church Be Put Above the State?*, attacks the proposed resolution as "highly dangerous," particularly upon the ground of this proposed declaration:

> The Methodist Episcopal Church declares: For the right and responsibility of the Church to utter moral judgment concerning the nature of war; for the freedom of the individual member of the Church to follow the dictates of his own conscience, whether as an individual he can support or engage in war.

The *Transcript* says that the adoption of this declaration "would be an attempted trespass upon the functions of government and an invitation to the citizen to commit an act of treason in time of war." This may have a semblance of truth, but the Conference, were it to take this action, would probably anticipate a different attitude on the part of law and government toward the conscientious objector, just as certain governments have accorded recognition to conscientious Quakers. But surely the *Transcript* has developed its own doctrine of a superstate to the most extravagant degree and to the undoing of much that we deem noblest in history. Would Bunyan, who languished in Bedford jail, or the early Congregational ministers who died upon the scaffold, have approved this doctrine that the State is the keeper of the conscience of Church or individual? There seems no need to raise unnecessary difficulties or to make artificial conflicts of authority, but in the last analysis a man's religious convictions must constitute for him the highest authority in earth or heaven. It is this element of *conscience* that constitutes the surest foundation of both State and Church, and the State would be in a perilous condition if it sought to break down the conscience of its citizens.

The Methodist General Conference

LITTLE reference has been made in our columns to the important gathering of Methodists at Springfield, Mass., during all this month. Next week we hope to present a close-up view from a Springfield standpoint, and following the close of the Conference we shall publish an interpretative article reviewing the issues that have come up for discussion and the official decisions regarding them. Among these most important issues have been the question of union with the M. E. Church South, which seems at last about to be consummated, the relation of women to the ministry and conference membership, the attitude of the Methodist Episcopal Church discipline toward legal divorce, the limitation of the office and power of the bishops, the problems of law enforcement and prohibition, and the general problems of education. On almost all issues except those of union with the Southern Methodists and the question of prohibition and law enforcement there has been divided opinion and

sharp debate. At the moment of writing it looks as if Bishop McConnell might have to defend attacks upon his social radicalism, but there can be little question of the result should representatives of social conservatism attack the courageous Bishop. On the Sterling-Reed bill now before Congress providing for a federal bureau of education strongly antagonistic attitudes have been taken. President Plantz, of Lawrence College, led the opposition to the bill, citing the opposition of ex-President Eliot, of Harvard, and former President Hadley, of Yale. Professor William A. Elliott, of Alleghany, strongly advocated the bill, declaring that education is just as important as war, or the navy, or other matters for which the Federal Government makes special provision.

Episcopalians Discuss the Need of Creeds

EPISCOPALIANS in their recent Church Congress held in Boston debated many vital issues, but none that was of more interest to Congregationalists than the question of the need of retaining creeds as a requisite of church membership. Our understanding is that the Congress is a sort of Episcopal forum where matters have free and frank discussion but where no official decisions are made and where no ecclesiastical authority is implied. In this particular debate there were strong champions of the present and historic practice of the Episcopal Church, but it was somewhat surprising to see the strength of opinion on the side of freedom in the matter of creed. Dr. George C. Foley, of Philadelphia Divinity School, who was the first speaker on the subject is reported as saying in part:

Many desire to follow Christ who are perplexed about some of the church's affirmations. It is simply tragic to have to leave so much genuine goodness outside of the church, for it is all of divine inspiration. We desire to have every follower of Christ as Lord within the family where he belongs; we therefore advocate the discontinuance of the creed as requisite to church membership.

Dr. George Emerson Brewer, *emeritus* Professor of Surgery, in the College of Physicians and Surgeons, New York, expressed the opinion:

that the attitude of the church authorities, in insisting upon the acceptance of the creeds, and other questionable beliefs as a condition of church membership, is causing a great and cruel injustice to a large number of earnest conscientious thinking people; men and women of education and high standards of morality; who accept the gospel of Christ, and strive to live in accordance with its teachings, who reverence the church as the one great institution of modern times which has stood for righteousness, clean living, the sanctity of the home, honesty in our dealings with our neighbors, public and private morality, brotherly love and charity for the unfortunate, men and women who would gladly associate themselves with the church, and co-operate in its work for civilization, were it not for the fact that they cannot conscientiously subscribe to these beliefs.

Bishop Boyd Vincent, of Southern Ohio, in taking much the same view, upon much the same grounds, discussed the question in relation to the broader issue of the reunion of Christendom. In this connection he said:

In this matter of a common faith nothing seems at last so sure, so all-inclusive, so sufficient for the purpose as the simple, primitive confession of faith in Our Lord and Saviour, sufficient now as then for Christian discipleship and church membership, for communion and intercommunion, large enough now as then by its very singleness and simplicity for universal fellowship.

The Political Overturn in France

THE election in France has defeated the groups in Parliament supporting Premier Poincaré and given control to the Socialistic "left" groups. The reasons seem to include dissatisfaction over the old Parliament elected in 1919 "when the war spirit had not yet subsided," as the New York *Times* puts it, and disapproval of increased taxation put into effect during the last few months. Premier Poincaré will continue at the helm until the new Parliament meets, the first of June, and then it is expected that the Socialist leader, M. Herriot, will succeed him for a few weeks, to be followed by M. Briand, representing a coalition with Moderates and Radicals, and less radical than the groups represented by M. Herriot, and would seem to give promise of a fairly secure and steady administration. It seems likely that the international strain may be lessened and that better feeling may follow in the other countries of Europe. M. Briand, if chosen, would thus become premier for the ninth term.

The Real Dr. Dunning

A GRACIOUS reader of *The Congregationalist,* whose words of discriminating judgment and appreciation have frequently been helpful, has sent the editor a letter, which he prizes highly, written by Dr. A. E. Dunning nearly forty years ago. The letter throws such an interesting light on Dr. Dunning's personality, and upon his methods, that its publication along with the letter from our correspondent, Miss Emma H. Short, of Salem, Mass., which explains its origin, will be welcomed. Miss Short writes:

When Dr. Dunning addressed our church in the interest of the Sunday School lessons, one evening, when speaking in Salem, he touched on the literal resurrection of the body. In his effort to discourage a belief in the literal resurrection, he exclaimed: "I never want to see this old carcass again."

My elder sister Harriet, who has now passed from my side, was with me, and when we reached home, she said it pained her to hear a young man like Dr. Dunning speak of his splendid physique in that way. I said that I would write to Dr. Dunning, and tell him how we felt. In due time came his reply, and I am enclosing it, asking if you will accept it. It is one proof of the sweetness of Dr. Dunning's character.

Dr. Dunning's letter, dated Jan. 5, 1886, is as follows:

You were kind to write me such an appreciative and helpful letter. I am glad to have the points noted which have proved of special service to you, as it will lead me to lay more emphasis on them in future lessons.

I have often thought that a very impressive sermon would be made by reciting the successive apparent failures to reduce holiness into human lives, and making the sacrifice of Christ the grand climax.

I think your criticism is quite just concerning the use of the word "carcass" to describe the human body. I have met such gross materialism in the West concerning the resurrection of the body, that nothing short of such a characterization could meet it. But it is not needed here.

Your illustration about the meaning of love to God is admirable.

With hope that better work and greater joy in it for many may result from our class, I am . . .

"Wealth, Magnificence, and Power"

THE seeming failure of our civilization—one might say the *complete* failure in some directions—is brought out very forcibly in an editorial in the New York *World,* referring to the "bobbed-haired bandit," whose escapades in Brooklyn have been notorious during recent months, and to her sentence to twenty years' imprisonment.

The vividness of the *World's* arraignment of society recalls the striking words that Charles Kingsley put into the mouth of old Sandy Mackaye in *Alton Locke:*

Drunkards frae the breast!—harlots frae the cradle! damned before they're born! John Calvin had an inkling o' the truth there, I'm a'most driven to think, wi' his reprobation deevil's doctrines.

Drink, as the *World* records, had its part in this bobbed-haired bandit's sordid and terrible story, as it has had its part in most social tragedies. We stress the point because there is a seeming inconsistency in one of the "wettest" of the country's newspapers lecturing ministers, schoolmen, and lawmakers upon their failure and upon their duty. None the less, no seeming inconsistency should prevent this editorial from having its full effect. This is not a matter in which any individual or group in society can cast the first stone, or the second. The awful fact of the solidarity of human sin gets all too little stress in these days. The pulpit tends toward an easy optimism and toward an exploiting of "wealth, magnificence, and power" instead of a facing of human need and failure with the remedies of divine grace and its earthly expression in human brotherhood. We may well welcome the voice of a prophet in the secular press who brings home to each heart and conscience its own share in humanity's sins and sorrows.

As many of our readers may not have seen the *World's* editorial, though it has been widely quoted by other newspapers, we take the liberty of reproducing this significant utterance. The editorial says:

For some months now we have been vastly entertained by the bobbed-haired bandit. Knowing nothing about her, we created a perfect story standardized according to the rules laid down by the movies and the short-story magazines. The story had, as the press agents say, everything. It had a flapper and a bandit who baffled the police; it had sex and money, crime and mystery. And then yesterday we read in the probation officer's report the story of Cecilia Cooney's life. It was not in the least entertaining. For there in the place of the dashing bandit was a pitiable girl; instead of an amusing tale, a dark and mean tragedy; instead of a lovely adventure, a terrible accusation.

In the 20 years she has lived in this city she has come at one time or another within reach of all the agencies of righteousness. Five years before she was born her father was summoned to court for drunkenness and neglect; the charities department recommended then that her older brothers and sisters be committed to an institution. That did not prevent her parents bringing, with the full consent of the law, three or four more children into the world. Cecilia herself, the youngest of eight, came at four years of age into the custody of the Children's Society. Six months later, on the recommendation of the department of public charity, she was turned back to her mother, who promptly deserted her.

She was next taken to Brooklyn by her aunt and for 10 years or so attended parochial school. At the age of 14 her mother brought her back to New York, took her to a furnished room, stole her clothes, and deserted her. A year later, aged 15, Cecilia became a child-laborer in a brush factory in Brooklyn, and was associating at night with sailors picked up along the waterfront. At 16 Cecilia was back in New York, living with her mother, working as laundress for a few months at a stretch in various hospitals. At 20 she was married, had borne a child, had committed a series of robberies, and is condemned to spend the rest of her youth in prison.

This is what twentieth-century civilization in New York achieved in the case of Cecilia Cooney. Fully warned by the behavior of her parents long before her birth, the law allowed her parents to reproduce their kind. Fully warned when she was still an infant, society allowed her to drift out of its hands into a life of dirt, neglect, dark basements, begging, stealing, ignorance, poor little tawdry excitements and twisted romance. The courts had their chance and they missed it. Schools had their chance and missed it. The absent-minded routine of all that is well-meaning and respectable did not deflect by an inch her inexorable progress from the basement where she was born to the jail where she will expiate her crimes and ours.

For her crimes are on our heads, too. No record could be clearer or more eloquent. None could leave less room for doubt that Cecilia Cooney is a product of this city, of its neglect and its carelessness, of its indifference and its undercurrents of misery. We recommend her story to the pulpits of New York, to the schoolmen of New York, to the lawmakers of New York, to the social workers of New York, to those who are tempted to boast of its wealth, its magnificence, and its power.

The Sacredness of Human Life

UNDER the heading, *The American Murder Wave,* the Boston *Herald* recently called attention to the fact that in ratio to the population there are *twenty-five times* as many murders in this country as in England and Wales, and three times as many as in Italy.

There has been a tendency here in America to blame everything on the War, and to accept the prevalence of violent crimes as an inevitable consequence of the training of men upon a large scale to kill and maim. Undoubtedly this is an important factor, but it does not account for the disproportions noted above, for both Britain and Italy were in the War. Nor does war psychology and its consequences account for an increase in the rate of murders here in America, per 100,000, from nine in 1922 to 10.2 in 1923. The comparative tables of the murder rate for different American cities are interesting and the figures in some cases appalling, especially the exceedingly high rate in some Southern cities. Per 100,000 of population the murder rate varies from 3.9 in Boston to 65 in Memphis. New York stands comparatively low—5.5; Philadelphia's rate is 8.3, Chicago's 12.7, Jacksonville 38.7, Louisville 35.6, and St. Louis 26.1.

The figures are quoted from a report by a well-known statistician of crime, Dr. Frederick L. Hoffman. In this report two practical recommendations are urged—the absolute prohibition of sale of arms except to those authorized to carry them, and the abolition of the mail-order business in arms. Both proposals are of value as the availability of fire-arms no doubt accounts for many murders that would not be committed were the means lacking at the moment of anger or impulse.

But the cure for this situation will have to go deeper. Apart from general education and the inculcation of

higher ideals, it is to be found chiefly in better enforcement of law, especially as such enforcement stresses for society and individual the conception of the sacredness of life.

Whether this end is best attained by the maintenance, or by the abolition, of capital punishment is still a debatable question. Our own judgment is that vigilance, integrity, and efficiency of law officers, ensuring swiftness and certainty of the penalty, are of more importance than the penalty itself. Too often the abolition of capital punishment takes place under conditions where there is general laxity of law and law enforcement. It is the belief of many that the solemn act of the State in taking the life of a member of society who has murderously killed another member of society is the surest deterrent of the crime of murder. Statistics have never seemed to us convincing in the matter. One great objection to capital punishment seems to lie in the fact that though the State, theoretically, takes the life of the murderer, actually it falls to the lot of some one man to perform the execution. The low esteem of the hangman in the thought of society has always seemed to us society's inherent condemnation of its own law. If capital punishment is morally and socially right the individual who executes it, instead of being almost universally contemned, ought to be held in honor.

The question of capital punishment has been before the Canadian Parliament of late. A measure favoring the abolition of capital punishment in the Dominion was voted down by a considerable majority, though it found a vigorous champion in the only woman member of the House of Commons, Miss Agnes C. MacPhail. Miss MacPhail said in the debate upon the question:

Just twice in my life have I come closely in contact with capital punishment. The first time was the day I wrote my entrance to normal examination. I will never forget that day; as we passed the jail on the way to the collegiate institute the black flag was at half mast and I knew, of course, that this meant that capital punishment had been executed, that the extreme penalty of the law had been enforced that morning. I have not forgotten the feeling I had then. I felt that society as a whole had deliberately contemplated and taken the life of another. The second time I came closely in contact with capital punishment was last week and I am not likely to have forgotten the fact so quickly. I was reading about a week ago that they used to hang people in England at one time for picking pockets. They had public executions and the picking of pockets at these public executions became so prevalent that they had to abandon the public execution of pickpockets. When we are trying to teach children to be truthful do we lie to them? I think not. Or if we want to teach people to be honest, do we steal? If we want to teach the hater to love, do we hate him? Well, then, if we want to teach people to respect and revere human life, that which we can take away but cannot give, can we take away human life?

In Brief

Theodore R. Plunkett of Adams, Mass., is paying for *The Congregationalist* to be sent with his compliments for a year to 15 members of the Adams Church in addition to his own subscription. We gladly and gratefully add these subscriptions to our list and shall welcome others from like-minded loyal Congregationalists.

* *

Charles Stelzle is planning to spend the coming summer in Europe making a study of economic and religious conditions in Russia, Germany, Greece, Italy and England. This investigation is preparatory to a new form of social evangelism in which Mr. Stelzle expects to engage on his return to America in the fall.

A Crisis in American Rural Life

By Kenyon L. Butterfield, Contributing Editor

PERHAPS never before in the history of the United States has there been the present justification for the use of the title of this article. There is no milder word that describes the situation.

The crisis in part consists of a serious agricultural depression. There is a widespread belief that, however, relief will gradually come and it would seem that the continued growth of the cities and the rapid growth of industries, together with the exodus from the land, would soon bring food eaters and food makers to their proper economic ratio.

The menace, therefore, is only partly economic. If the rural exodus meant that only the least competent leave, it would not be so serious. But in times of stress, many very competent leave simply because they are competent to do better in other directions than conditions permit them to do in farming. Then again, the rural exodus takes the young men, not the older men. Increased tenancy, together with the hard economic conditions, is tending to make it difficult to maintain the social institutions of the countryside.

There is a hopeful aspect of the picture. The agricultural extension work has permeated every farm community and is helping the farmers to hold steady. Farmers' organizations like the Farm Bureau Federation and the Grange are still functioning most helpfully. Permanent highways are banishing isolation. Some of the agricultural areas are rapidly consolidating their schools. There are hundreds of country churches that have taken on a new lease of life under the splendid leadership of pastors. Community clubs are flourishing in hundreds and perhaps in thousands of communities. Young men are still entering the agricultural schools and colleges with the firm intention of returning to the farm after school days.

We need, nevertheless, a real statesmanship of agriculture. The great organizations for business, education, and social progress, even including the church, constantly tend to minimize the special need of the country. We must then have a new point of view concerning the significance of maintaining our rural civilization. From the practical side this involves a thorough study of the

food supply question, vast economies in market distribution of products, a real adaptation of farm practices to meet what appears to be a permanent labor shortage, and perhaps most of all adequate provision for keeping the rural school and the country church abreast of the times. Possibly the development of the community idea in terms of thorough organization of each rural community is the great inclusive principle.

The country church will either pull itself together and take on entirely new life and vigor or else it will soon disintegrate. The seriousness of sectarian rivalries in rural communities has never been over-stated. There must be a consistent flow of fine, strong, able young preachers into the country church. This country church must have a community-minded church program. Perhaps taken by and large, the future of American community life is more dependent upon a revivified and reorganized country church than upon any other one factor.

"Back to the Land"

An Editorial Forecast

HE would be a venturesome prophet who predicted that the next half century is to see a movement away from cities corresponding in extent and significance to the movement citywards during the past fifty years. It may be recalled, however, that Dr. Josiah Strong in his little book, *The Twentieth Century City,* stressed the fact that the great city is a comparatively recent development. The forces that have made for its upbuilding are by no means necessarily stable or permanent, and a reversal of their direction, with the development of new and unforseen scientific, social, and psychological factors might reduce the populations of the cities quite as rapidly as they have increased.

There are not wanting many indications that a significant movement toward the country and towns has at least begun. With the new emphasis upon outdoor life the summer population of the rural sections has vastly increased. The rapidity and covenience of transport through the automobile, along with the increased comforts available for country homes, has led to a new interest in the rural sections as places of residence. Even many of those who work in cities commute daily from distances in the country that fifty years ago would have constituted almost half a day's journey, and an increasingly large proportion of city people live for long periods of the year in the country.

More significant, however, are the various indications of a new industrial trend. This is manifested not so much in the large industries, which have moved far out to suburban and rural centers, creating an environment of new city conditions, as in the more peaceful and normal penetrations of smaller trades and industries. Take, for instance, the printing trade, which has tended to become centralized in large centers, but which is now becoming decentralized. Many of our large magazines, nominally published in New York or Boston, are now printed and mailed in smaller communities miles away from the editorial and business offices.

The social effects of such a trend, which is not by any means confined to a few trades, is bound to be very great. Not only will the depletion of the smaller cities and towns be arrested, but the rehabilitation of the towns will give new importance to the surrounding country. Farmers and gardeners will depend less upon the uncertainties of distant markets, and will find more stable and dependable profit in supplying the needs of communities nearer at hand. Many city people who have an instinctive longing for the country and a passion to get "back to the land" may find an opportunity to realize their hopes. How deep and wide is that longing was revealed to the present writer years ago in the results of a questionnaire among the boys of a large church organization. Some hundreds of boys, typical city boys, in a district not far removed from slum conditions, were questioned as to what they wanted to be in later life. It was amazing to find how many of these boys desired to become "farmers." The development of the garden-plot idea, then just beginning, gave these boys an opportunity to become farmers in a small way. Many of them now grown to manhood have actually become successful farmers. Tragedy, of course, too often awaits the inexperienced city-dweller who does not realize that farming is a highly-skilled occupation, and whose turning to the country is instinctive rather than intelligent. But it is surprising how many city people do "make good" on the land. We have been told that many of the most successful fruit growers are men of intellectual training and habits who were compelled to take to fruit-growing for health, or for other reasons.

If, as we believe, a new movement toward the country is really beginning—strengthened and made more effective through its industrial aspects—it is going to give a new significance and opportunity to the rural church. Already the inventions, that seemed at first to have an unfavorable influence, are becoming assets in the work of rural religion. The present writer has recently visited two Association gatherings each of which was held in a distinctively rural church, not easily accessible. In each instance the church, with a fairly large auditorium, was crowded, and the meeting displayed a life and interest not always found in the gatherings of urban Associations. The number of autos surrounding the building told the story. Newer and more vital fellowships are made possible, and they are actually being realized. We know not what the years may bring forth, but a fellowship of churches that wishes to ensure its service for the future will not neglect the development and strengthening of its rural work. The value of the rural churches as feeders for the city churches has been by no means small, but the rural churches, always important inherently, are going to have a new value for their own growing constituencies in the years to come.

A National Resource Without a Scandal

What Has Been Done in Irrigation

By Arthur E. Holt

THE ordinary garden variety of American, who lives a good deal on his impulses, gets a good many ideas out of the Bible, and occasionally does a little thinking on his own account, holds certain naïve convictions about the national resources of America. He believes that these resources, coal, water power, iron mines, and land belong to the people. He knows, of course, that just by themselves in their natural state they are not of much value, and therefore we give to certain people the chance to make them valuable to us and accord to them what we call "property rights" in these resources. The ordinary American, however, long ago decided that property rights are subordinate to the general principle that the resources of the country belong to the people for their use.

An Irrigated Wheat Field

If he were asked to state his property creed, it would be somewhat as follows: When the nation grants to an individual or to a group the right to hold private property, it should always be in the interest of a common welfare of all the people. Property holding ought to conserve and further several important principles:

1. It ought to set boundaries and guarantee the rights of peaceable possession.
2. It ought to distribute responsibility for the use and development of national resources.
3. It ought to encourage initiative on the part of those holding property power.
4. It ought to guarantee a reasonable permanency of possession in order to encourage thrift and economy.
5. It ought not to make it possible for incompetent people to live in luxury and idleness.
6. The right to own property ought to carry with it the obligation for the profitable use from the standpoint of the common welfare.
7. The ownership of property should be so organized as to reward the living workers of the present rather than as a commemoration and recognition of those who rendered service in the remote past.

Now there is nothing more certain in prophecy than the declaration that the next quarter of a century will see our system of property-holding thoroughly scrutinized on the basis of some of the principles above enumerated. This process is already begun and a rough classification of the areas in which private property is at present successful could be itemized somewhat as follows:

1. *Toothbrushes.* Yes, the vote is unanimous.

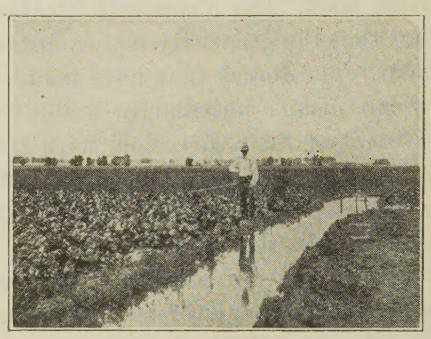
2. *Farm land.* Yes, provided it means that the farm is a working unit for a family.

3. *Timber lands.* No, timber matures too slowly; a family cannot wait for its income; a corporation might wait or the state might wait.

4. *Industries.* Yes, but unless there are modifications of the present system the workman will continue to be without interest in his tools.

5. *Natural Resources.* The question mark here is most decisive. The ordinary American cannot forget the way he shivered during the coal strike.

It is the American way not to decide on the basis of abstract principles, but to seek to extend successful social experiments. About a half-century ago there pioneered into the semi-arid country of the Great West a vigorous type of American who took up the fight with the desert. His symbol was the plow and his two great national resources were land and water. Neither was of any value without the other. The water was the new part of it. By all the old English common law the water in a river belonged to the man who owned the bank of



Irrigated Sugar Beets

Dr. Holt and His Work

The retirement of Dr. Holt from the position of National Social Service Secretary of the Congregational Churches is an occasion of deep regret. In September he will take up the duties of professor in Chicago Theological Seminary, succeeding Dr. Graham Taylor as head of the Department of Social Ethics. Dr. Holt was born in Longmont, Col., Nov. 23, 1876, son of Asa D. Holt and descendant of the early settlers of Connecticut. Dr. Holt's great-grandfather, Nicholas Holt, served in the Revolutionary army and was with Gen. Montgomery in the march on Quebec. His grandfather, Erastus Holt, conducted an "underground railroad" for fugitive slaves during the Civil War.

Dr. Holt was graduated from Colorado College in 1898, and received the degree of Ph.D. from the University of Chicago in 1904. He pursued his theological studies in Yale, McCormick and Chicago Seminaries, and after being ordained as a Congregational minister held pastorates in First Church, Pueblo, Col., 1904-1909; First Church, Manhattan, Kan., 1909-1916, and First Presbyterian Church, Fort Worth, Texas, 1916-1919. Since 1919 Dr. Holt has held the Social Service secretaryship, with headquarters in Boston, making an excellent record for constructive work and leadership and co-operating effectively in the united program of Congregational fellowship and in interdenominational Christian work. He has developed an important working alliance with the Social Service Commission of the Federal Council of Churches, the work including social and industrial conferences, co-operative publication of an Information Service and textbooks such as *Christian Ideals in Industry*, by F. E. Johnson and Dr. Holt, which is just out.

Dr. Holt has planned the Optional Courses of study, which parallel the Uniform Lessons in the new *Adult Bible Class Magazine;* he has also devised a Library Loan Package with pamphlet literature for discussion groups; he has co-operated with the Pilgrim Press in issuing a series of discussion courses on "Fellowship in Modern Life"; and he has led the Men's Work Department in the preparation of pamphlets and bulletins on men's work and organization in the modern church. Dr. Holt's authorship includes the books, *The Bible as a Community Book*, and *Social Work in the Churches.* A good statement of Dr. Holt's work and of the new work to which he is going, by our Western Editor, appeared in *The Congregationalist* of March 13. He will go into the large and attractive field of service in Chicago with a notable record of achievement and with social vision and moral passion as well as practical equipment in experience and knowledge for that service.

Dr. Holt is well qualified to discuss the subject of this article. He spent his boyhood on an irrigated Colorado farm and has kept in touch with irrigation work ever since.

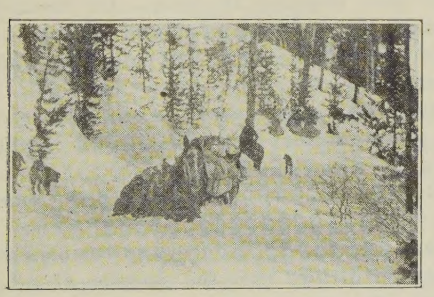
A Big Irrigation Ditch Winding Around the Foot of a Mountain
From the melting snow of the Colorado Rockies the water flows down to the farms dependent upon irrigation.

the river. Manifestly this law will not carry us very far when the land to be irrigated is ten miles away from the river. Often the land which is adjacent to the river is the poorest farming land. Necessity became the mother of progress. In 1872 three judges in the Territorial Supreme Court of Colorado declared that the old English law must be set aside. All three judges agreed in this decision, but gave different reasons for their decisions. Judge Hallett said:

In a dry and thirsty land it is necessary to divert the waters of streams from their natural channels, in order to obtain the fruits of the soil, and this necessity is so universal and imperious that it claims recognition of the law [referring apparently to the statute]. The value and usefulness of agricultural lands, in this territory, depends upon the supply of water for irrigation, and this can only be obtained by constructing artificial channels through which it may flow over adjacent lands. These artificial channels are often of great length and rarely within the lands of a single proprietor. . . . Lands situated at a distance from the stream cannot be irrigated without passing over intermediate lands, and thus all tilled lands, wherever situated, are subject to the same necessity. In other lands where the rain falls on the just and the unjust, this necessity is unknown, and is not recognized by law.

State Takes Over a National Resource

The waters of the state were now declared to be a state resource, to be used by the people in the redemption of the arid land. Owning the bank of a river did not



The Source of Water Supply

guarantee ownership in the water in the river. So far, so good, but the citizens of the West did not stop there. It would have been easy enough to say all this and then allow the whole process to fail by allowing the ditch companies, like modern coal companies, to become monopolies which took advantage of the necessities of the people.

Use Rights in Water Ownership

Here comes in a remarkable principle. Ownership in water for irrigation did not pass from the state to the irrigation companies. An irrigation ditch company was considered as a quasi-public service agency whose only function was to act as a carrying agency from the river to the farm. For such a service it was considered as entitled to a legitimate reward. It could not, however, charge an excessive rate, neither could it refuse to deliver water when a farmer was delinquent in the payment of obligations to the ditch companies. The law reads: "The canal company is not the proprietor of the water diverted by it, but it must be regarded as an intermediate agency existing for the purpose of aiding consumers in the exercise of their constitutional rights, as well as a private enterprise prosecuted for the benefit of its owners." "It exists largely for the benefit of others, being engaged in a business of transporting water owned by the public to people owning the right to its use."

Does the Farmer Own the Water?

Since the canal company does not own the water, then surely the farmer owns it. Yes, but not absolutely. No one can own irrigation water in Colorado who cannot show a beneficial use for it. I may have applied for a water right to irrigate some land. The state may have given me this right. I can exercise it just as long as I can show beneficial use for the water. Otherwise, the water reverts to the state. When I am through irrigating my land, the water goes back into the river in order that some one else may use it. Some states declare that water goes with the land. Colorado has said that the water goes where it can be beneficially used. The state reserves the right to step in and re-distribute the water resources of the state on the basis of the largest and best possible use.

The Right of Prior Appropriation

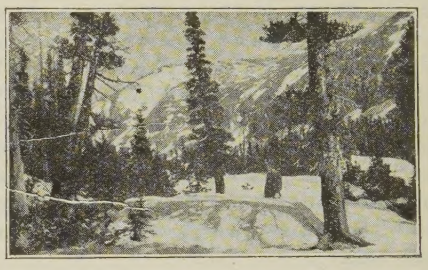
There are certain modifications of the "use right" principle, most important of which is the right of prior appropriation. The average Colorado boy knows how to say "prior appropriation" before he can give the multiplication table. It is really more important in Colorado. By this law those who first filed their notice for appropriation of water have the first right to it. As the phrase goes, "first in time, first in right."

The Right of Sale

Water rights can be sold in Colorado. One farmer can sell his stock in a ditch company to another and this carries with it a right to divert more water to the farm of the farmer who has bought the stock. This practice is quite common, but it would be absolutely impossible for any man or corporation to buy the water in a way which would make it impossible for those who own the land and can show a use right for it to obtain the water necessary for irrigation. Likewise, ditch stock can be transferred through the process of inheritance. It can pass on from father to son. But in all this the fundamental principles that the water belongs to the state and he only can have it who can show a use right for it takes precedence over everything else.

How Does the System Work?

There is not room here to tell the story of the gradual growth and extension of irrigation systems and irrigation laws in the



Nature's Conservation of Water
See how the shade of a tree delays the melting of snow.

West. It must suffice to say that the development of this great national resource has always been free from the suspicion and public distrust which has grown up around the development of other national resources in the United States. There are probably reasons why national resources of this type do not give us an experience which we can extend without modification into the coal fields and into the realm of electric power developed from water resources, but it is worth our thoughtful consideration as to whether or not these irrigated communities are not pointing the way for the development of all our national resources. Here again it is to be noted that the issue is not simply one between private and government ownership. It is a form of property right which has grown up in a situation distinctly American and which has proven its value for the common welfare.

As a boy I watched the growth of the system of irrigation in Colorado. For several summers I patrolled one of the irrigation ditches. I have watched farmers from the East move into an irrigated territory and have seen them at first try to tamper with their headgates and appropriate water which did not belong to them. I have seen them respond to a neighborhood opinion

which outlaws a water thief. And I believe that the reasons for this can be summarized as follows:

1. There is basic belief in the justice of the system. Men cannot justify dishonesty on the basis of the inequity of the system as they often do with reference to other national resources.

2. Because of this basic belief in the justice of the system, there grows up a public opinion for honesty which is the best kind of training in citizenship. There may be plenty of lawsuits in an irrigated community, but there is the belief in all this that men are struggling for justice.

3. Most irrigated communities are compelled to practice co-operation. The farmers of the Middle West may be individualists; the farmers of the great arid regions must begin by co-operation. There is a new social philosophy being born here out of the necessities of life.

4. Co-operative ventures of other kinds flourish in the irrigated communities of the West. May it not be that they will some day give to the United States a leadership sorely needed at this time?

At the Village Fireside

By One of the Villagers

Alice Chamberlain Kendall
Holden, Mass.

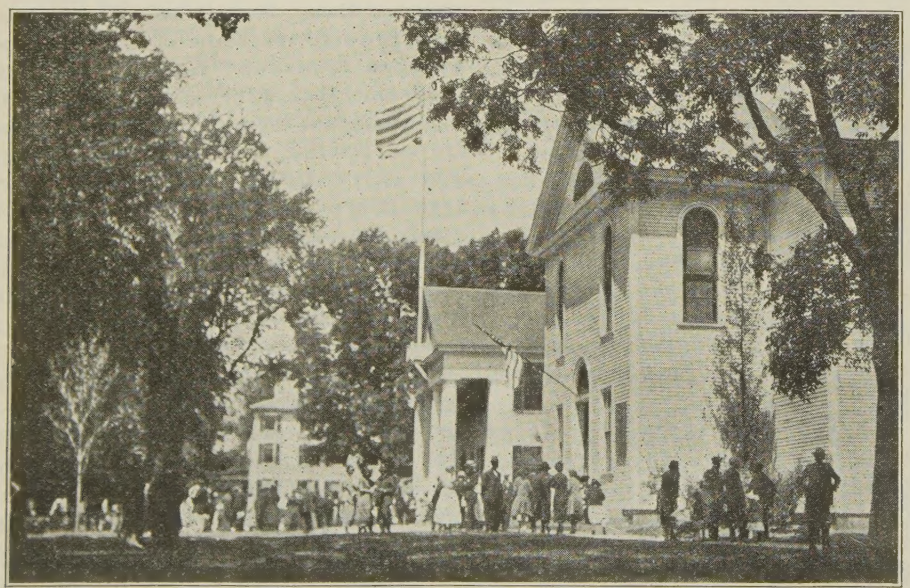
THE Village is as cozy as a small house and as friendly as the sitting-room. But a small house has certain disadvantages. You cannot help hearing all the news whether you are interested or not, and if the baby cries there is no other part of the house to which you may retire.

Yes, the Village is a very small place, indeed, but even the world is not so roomy as it was once. If the babies are crying in Russia, you know it. A shot fired in Serbia startles you out of a sound sleep. You doze off again but wake to find the world on fire and a general alarm being rung in. There is no chamber "deaf to noise and blind to light," double walls do not insure peace, isolation eludes you even at the end of the Village lane—the farmer has a radio set. Today, the man who looks upon a ploughed field and the man who looks at a city sky-line have the same perspective, but he who looks across the field to friendly lights twinkling in the Village will see the vista of the world through a somewhat different lens.

You may take the country's blood pressure in Washington, New York, or Chicago, but to sound the Country's heart, come to the Village Green. The grass is scrupulously trimmed, the old elms do not stint their shade, and on this little patch of America, three doors stand open, a flag above each. Here in Community House, Town Hall and Church, the Village family is at home; here we laugh and dance, gossip and debate, think, work and pray together. On the hearth there is no lack of kindling, the old back logs are constantly aglow, and where lighted windows gleam through the elm tree shadows, the young folks and some young-old folks are loth to say good night.

Men may come and men may go, but the Farmers' Dinner and D. A. R. Tea, the Woman's Club, Church Supper and Town Meeting go on forever. The talk of the fireside comprises "all the littles that large life compound"—the best way to spray apple trees, repair the South Road or teach a Sunday school class—and it may range in a single afternoon from the rarified air of Japanese prints to the ozone of world affairs.

A relief worker brings Armenia to our doorstep and does not go away empty-handed. We hear of certain schools in the Southern Highlands unable to buy a flag, and the D. A. R. ladies will see that they are supplied with Old Glory. The Village hospital is short of sheets and funds. An all-day sewing bee, a Fourth of July luncheon under the elms, and presto! the linen closet is full and $500 in cash slips into the treasury. Recently the community was under the ban of a meatless, rideless and smokeless Sunday for the benefit of the hospital. The need of a new building was imperative. "But you can never raise the money," people said, "not in these hard times." Yet within a year from the date of that significant Sunday, a Congressman came all the way from Washington to help dedicate the new hospital on a breezy slope of the Village. And there is not a millionaire in town and incidentally, not a pauper.



WHERE THE VILLAGERS MEET

How the Trees Were Planted

Through the years the quiet waters of the Village have often been ruffled, but most of the tempests have been in teapots. When the Village was an open pasture, presented to the town for a common by the Honorable John Hancock, there was not a tree on it. One of the citizens suggested that some be planted, but the other citizens were indifferent or openly opposed to the idea. Trees would be in the way, they said. But on a late evening, surreptitiously the undaunted one planted the seedling trees. They grew unmolested, and having rounded one "green century," press on into the next.

In those same early days the Village was "all het up" over the propriety of using the "unconsecrated viol" and the "unhallowed pitch pipe" with the psalm-singing on Sabbath morning. A little later came the question of having a stove in the meeting house. Most of the congregation were opposed, especially Deacon Flagg. There never had been a stove in the meeting house, and why should they have one now? Besides it would make the place so hot, and it was "resky," too. But the stove was installed and on the following Sunday Deacon Flagg sat in the front pew, mopping his brow. He listened uneasily to the discourse and at length, quite red in the face, left his seat and strode down the aisle.

"It's that pesky stove!" he exclaimed to the sexton at the door. "I knew it would make the place so—"

"But, Deacon," mildly interposed the sexton, "there's no fire in it."

How recently the Village was completely upset and divided over the question of suffrage! Yet today women sit in the Town Meeting as though they had never been absent, and one good citizen, the arch anti, has been heard to say that he really was never so much opposed to suffrage as some people thought.

More recently the League of Nations has been the theme of debate, especially Uncle Sam's attitude towards it. And to some of us it seemed as though Uncle Sam grew red in the face and, like Deacon Flagg, walked out before there was any fire in the stove.

In our Village schools, Swedish, Polish, Italian and Irish children study under the same flag, and trudging the country road

with them is a sturdy little Priscilla Alden. One of our Selectmen was born in Sweden, one of our clergymen in England, and if the Legion Commander was not born in Ireland, he might have been. The native-born American may blackball a Swedish farmer, the "straight American" schoolgirl may snub her black-eyed neighbor in the next seat, and the little foxes of pride and prejudice spoil many a Village vine, but when the band plays on the Village Green we sit together in the shade of the old elms and shining sedan and seedy flivver are parked side by side.

The children stand fondly hand in hand with the old soldiers in blue, the band plays softly and the merrymaking is hushed. Around a tree planted by the Legion in memory of comrades who fell in France, little flags blow brightly with the breeze, and while a bugle sounds on the Village hilltop the boys in khaki stand at salute.

The Village and the World War

When the body of one of their comrades was brought home from France the Legion held a military funeral in his honor. He was a Swedish boy whose father and mother were scarcely able to speak a word of English, but on that account he was no less an American soldier. "We ought to have a real gun carriage," the boys said, but efforts to obtain one were not successful. "But we must have one," a certain boy insisted, and he went into his barn, took the wheels off the hay-wagon, and with a pot of dust colored paint produced a caisson that might have done duty in France.

They drew the shutters across the windows of the town hall and placed the flag-draped casket against a background of green pines. On Sunday the Village family sat together in the hushed room. Beside that casket both Protestant minister and Catholic priest offered prayer. And by the side of the boy who had fallen in battle on the fields of France and in the presence of his comrades-in-arms and the assembled Village, it was said again, we did not fight to save ourselves alone, but that the wrong should fail,

> The right prevail
> With peace on earth
> Good will to men.

A simple faith, simple as an old carol we sing on Christmas Eve before the candle-lighted windows of the Village. Diplomats smile, but they do admit we are probably quite sincere.

Before America declared war two of our Village boys were "over there," one a young doctor helping to stem the tide of typhus in Serbia, the other an ambulance driver in the mountains of Albania. And on a mountain-side our ambulance driver sat down with other American boys to a greasy dinner of soup and macaroni. Said one boy, "When I get home, if I ever kick again about my food I hope I choke right there!" And it was no wonder that at night, rolled up in their cars by the roadside, they dreamed of roast beef and chicken dinners, of Saturday night suppers at home and Mother pouring the cocoa into gold-rimmed cups!

When they camped near a village, the half-starved natives would flock around at meal-time. "It is a most pitiful sight," one boy wrote home. "Just throw a dirty old piece of bread in the gutter and it is a mad scramble. One case is that of the 'little mother,' as I call her. This little mite of a dark-skinned girl always comes with a baby in her arms. She is not as forward as the rest, but just gives you a good, straight, longing look that brings a lump up in your throat. One of the natives told me that this little girl lives in a shanty somewhere, and keeps herself and the baby alive on what she picks up. I prevailed on the cook to give her a pail of soup, and I carried it for her as far as the main street. Then she took it in one hand and with the baby in the other toddled across the street and out of sight. It's the same old story with me. I just had to sneak around the corner and pull out my dirty handkerchief and wipe the tears that began to roll down my cheeks—this isn't the first time I've been unable to hold them back—I'm certainly one 'hell' of a soldier."

A few months later in France, as this boy was lifting a *blessé* into his ambulance, he was himself mortally wounded.

One day a boy who was accustomed to visit in our Village stopped to say good-by.

> I see him stand before me now
> And read again on that young brow
> Where every hope was new
> How sweet were life.

In the days when he had first stepped along to school, hand in hand with his big brother, a bully stopped them, daring the older boy to fight. The little boy's fist doubled, his blue eyes flashed. "Don't you touch *him*," he said; "he's my brother!" Now in his manhood his fist was doubled again and it was into the insolent face of a world bully that he looked.

That face startled America. We saw France and England as elder brothers striving to save our common heritage. And if the small fist that America raised at first had the air of bravado about it there was no lack of affection in the voice that rang out by the side of the sorely pressed *poilu* and "Tommy." "Stop—he's my brother."

The "Tommies" had their backs to the wall, and in spite of desperate efforts a certain hill was slipping from their grasp. An American regiment that had just received its baptism of mud and fire encamped after a long day's march beside the veteran Tommies. Immediately the boys were ordered to attack, to take that hill and hold it. They held, but at a fearful cost. And the boy who had waved us good-by that day in the Village, crept into a shell-hole to die.

In May we put red poppies around the memory flags on the Village Green—to us they are the poppies of Flanders, symbol of the sacrifice, not of Frenchmen for France, Englishmen for England, Americans for America alone, but of man for man.

The nations are building memorials to their dead, but have they kept faith with the crosses row on row?

The home has its hearth, the Village its Green, the country its Capitol, but the world has no fireside. There have been many campfires, wayside meetings, but man's horizon is closing in upon him and he senses a greater need—some place under the sun where the families of the race may stand on common ground—even as men on the Village Green. And perchance, one morning, John Bull and Uncle Sam may stand together at such a fireside, and Uncle Sam will say reminiscently, "Do you know,

Transplanting

By Agnes Choate Wonson

Low-crouching, like a stealthy cat, creeps in
  The fog, across the breathless hill;
The marshes seem a hesitating blur,
  The fields grow whitely and opaquely still.
Last night the somber twilight sky sewed fast
  The scarf of sunset with her needles thin—
Long needles of the slender, silver rain;
  Far out of sight she stitched the great stars in.

Threaded with pearls, this morn my garden lies;
  Inch-high, my zinnia plantlings grow;
Their little leaves, like round ears listening,
  And nodding news one to another so.
All damply wet, I will transplant them now,
  That they may grow to fullness, as they should;
. . . . . .
So does the thoughtful, all-wise Gardener, God,
  Often transplant our souls for greater good!

John, I was really never so much opposed to this idea as some folks thought."

The Village is the world in a nutshell, and in the teeming universe the world itself may be only a Village.

O BUGLE, BLOW

Taps
For those who sleep,
Who died to keep
The rights of man inviolate,
Whose lives were rent
Gaining new heights for his ascent.
How is it that so late he dallies on the plain?
How is it that he falters where his dead have lain?
Taps
For those who sleep,
Who neither stir nor break their camp at dawn.
But those who slumber in the morn,
Their feet still shod with day—
For them, O Bugle—blow a piercing
Reveille!

Parables of Safed the Sage

Decorations and the Unexpected Wedding

There was to be a Wedding at Eight of the clock. And the Bride's Family had gotten things up Regardless. For it was their Only and Beloved Daughter who was to be Married, and they loved her. And they spent a Lot of Money on Decorations. And the Altar of God was a Bower of Roses within the Temple.

And about Four of the clock, the Preparation was all Finished. And the Decorator and his Assistants went their way. But the Organist was practicing for the evening.

And there drave up a Bran New Automobile, and two folk emerged, and said, We desire to be Married. And they produced a Marriage License on which the Ink was Hardly Dry.

And the man said unto me, Fear not the newness of it. It is all right. We live in a city an hundred miles from here, and I am a Dealer in Automobiles. And I buy them F.O.B. Detroit, and they are shipped in carload lots to the great City. And I come hither when I have a new car to take home, and I drive it home from here, and save freight. And we have long known each other and have determined to be married; and last night I had a wire that a new car was in the City for me, and we came on the train to the City, and I got my Car and my License, and when we are married, we shall go on our way rejoicing.

And I went with them into the Temple, and I spake unto the organist, and he Practiced the Wedding March for them to come in, and I married them before the Decorated Altar.

And as they left, he said, I have heard much of thee, that thou art a Famous man and that thou treatest folk well who come unto thee, but I never expected anything like this.

And they went away happy.

And four hours later the Big Wedding came, with the White Kid Gloves, and the Flower Girls and the Many Maids and Ushers, and the Decorations showed not one wilted petal on account of the joy which they had already given to another couple.

Now I considered this matter, and I looked about in the world, and considered how many men had Planted Flowers in their Front Yards, which cost me no Labour, but which I do enjoy; and I feel like going up to their Door, and ringing their Bell and thanking them. And I considered how God made this World a Long Time Ago, and did most of the Decoration for Other Folk, at least in part. But I find myself here, with the Decorations and the Music and I am Sufficiently Wise to Go Down the Aisle of my Mortal Pilgrimage with a Glad Smile, both for that which hath been Specially Prepared for me and for the good things which I share with others. And I hope to leave the situation not one particle the worse for those who are to tread the Aisle after me.

A Hero Tale

How a young college man from New York is helping the South

By Alfred V. Bliss

MANLY VEDDER is our college man. That isn't his real name, but we will call him that. He graduated from Princeton College about 1909 and then studied three years at Columbia University, earning the degree of Doctor of Philosophy. He wanted to make his life count for something good in the world, so that by his influence he could leave the world a little better than he found it. When a boy in Utica, N. Y., he took as his motto this ideal which the minister in his church gave him: "When I grow up I will try to know more about one thing, or be able to do one thing better than anybody else in the state where I live." He hung this motto up on the walls of his mind where he could read it every morning before going to school, and he prayed about it every night before going to sleep. He just thought about it by day and dreamed about it by night. It haunted him all the way through college, and when he went down South, into the state of Georgia, carrying his Ph.D. degree in his suit-case, he carried this same motto in his heart. "Better than anybody else in my state." "Better than anybody else in my state," kept running in his mind.

Somewhere around 1915 Manly and his father bought a peach orchard in Georgia and paid $12.50 an acre for it. It was not in very good condition, and so he got it cheap. But in order to raise peaches "better than anybody else in Georgia," he would have to put new life and new methods into his peach orchard. Whenever it rained the water would run down the sloping sides of the orchard in swift currents and carry quantities of the soil down into the valley. This was a bad thing for the peach orchard. If it kept on this way year after year, by and by there wouldn't be much soil left there on the hills.

But Manly had been in college seven years altogether and he had long ago determined that whatever he did in life he would do well, yes, better, if possible, than anybody else in the state was doing it. So he did a lot of hard thinking. What good was a college degree unless you translate it into terms of service for other people?

So one day Manly and his father, who was a most excellent Christian business man, took some of the mountaineers on their farm, and they all began cutting trenches, perhaps ten inches deep, right across the sloping hillsides, at right angles to the slope of the hill. And after they had done this over a considerable tract of the orchard, it began to rain. And how it did rain. It rained and rained in torrents, and then it rained some more. "How the soil must be sliding down these hills into the valley!" thought Manly. And it surely was. "I wonder how my orchard is standing it. I don't believe my soil is running away. I think I'll go out and see." Manly and his father walked over to where they had been digging the trenches along the sides of the hills. And what do you think? There were the trenches intact, almost full of water, and the water was staying right there, and not all rushing down the hill as it always had done until these trenches had been dug. The soil was there; not a bit of it lost. And what was better still, the water would stay there for a good many hours, waiting in the trenches and in those wells that Manly had blasted out of the ground with dynamite, to keep the soil wet long after the rain had stopped falling. Here he had succeeded splendidly.

Then when Manly bought the farm the peach treets were long and lean and lank. The peaches were not good. He began pruning the trees carefully so that they grew branches from the sides and the trees became shorter and stockier, and of much better quality.

Then there were the little worms that destroy the trees. They burrow in the ground and eat their way into the trees and steal away the sap and spoil the peaches, and in time kill the trees. Manly was determined to raise the very best peaches in the state. But he could not do it if the worms had their way. Either he or the worms would have to be beaten. Manly decided that the worms must be beaten and he would be the victor. He studied long and hard. He thought that a man could raise better peaches if he just used his brain as well as his hands and feet. He was sure that the soil would be richer if he used fertilizer, and water, and brains, than if he used just water alone. And after careful study he bought some fine white powder. It looked for all the world like common table salt. But indeed it was quite different. It had a very long and forbidding name. It was known to chemists as Para-

di-chlorobenzine. And it was death to peach worms. Its name looks as if it would be death to almost everything. You sprinkle about an ounce around the roots of each peach tree in the fall of the year and cover it up with some soil, and the heat of the earth turns it into a vapor, and that vapor kills the worms and does not hurt the trees a bit. Here was another success.

Now Manly and his father claim that they raise the very best peaches in the state of Georgia. They are delicious ones. He has realized his motto that he hung up in his mind years ago back in Central New York. He has put his college education at the service of the state where he lives.

And more than that, Manly is a trustee of a missionary school, is a leading man in the local church, is a leader among the farmers of that locality, goes to public meetings and makes addresses and discusses farm problems with his neighbors. He stands for Christian brotherhood and service. He feels that the South needs new methods in agriculture and modern ideas in business. Its soil is rich in mineral wealth but it never has been properly worked. The people and especially the mountaineers are eager to learn, but they have not yet been taught. Manly has a ten-hour day for his men while many men near him work their men fourteen hours a day. But Manly gets better results from his ten-hour day, and his men are thoroughly loyal and devoted to him.

Now as a result of improved methods in raising peaches, and of real Christian character in the men who own the property, this man whom we have called Manly Vedder, and his father, can any day borrow money at the local bank, with their peach orchard as security on a valuation of $300 an acre. You see that is quite an increase over $12.50 an acre, what they originally paid for it in 1915.

This is a true story of what a Christian young man did whose ideal was: "I am determined that when I grow up I will know more about one thing, or be able to do one thing better, than anybody else in the state," and whose great purpose was to make his life count in the service of his fellow-men for the sake of his Lord and Master, Jesus Christ.

Missing the Best

Comparative Values in Life

A Sermon by Rev. Harold Stearns Capron

United Congregational Church, Newport, R. I.

But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things; but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.—Luke 10: 41, 42.

THERE is perhaps no instance in which so many people, supposedly Christian people, question the judgment of Jesus, if they do not openly disagree with him, as in this story of the visit of the Master to the home of Mary and Martha. Again and again I have heard sympathy expressed for Martha in her complaint that her sister had left her to serve alone. I do not remember that I have ever heard many agree with Christ's statement that Mary chose "the better part."

Such judgment is based on very insufficient evidence. It is entirely possible that we have not the whole story. And further, we may say that even humanly speaking a man of Jesus' common sense, penetration, and appreciation of others could not have failed to understand both Mary and Martha. He, above all others, took "the will for the deed." He knew Martha's desire to look after his physical comfort. He would not have overlooked selfishness or laziness in Mary had these faults been present. And yet he deliberately, though very gently, rebuked Martha and declared that Mary had chosen the better part.

Perhaps it is significant, too, that it is Luke, and Luke alone, who records this story. We might expect to find it in John, the mystical disciple, the one who leaned on Jesus' bosom at the table. But Luke is the practical, the humanitarian, the physician, the one concerned with bodily needs. He surely would not forget that man needs food. And, strange to say, he gives us this incident in the same chapter with the parable of the Good Samaritan, and immediately after that wonderful story of social service. It is not enough in reply to say that Luke records the story because it is true. He, above the other three evangelists, took pains in the arrangement and selection of his material. He, no more than they, wrote down all that he knew of what Jesus said and did. This little story made its appeal to him. It represented in his mind something admirable in the life story of his Master.

It is suggestive to note the words used to describe Martha's attitude. She was "cumbered about much serving," Luke says, or more literally, "drawn around," as if somebody or something had attached a rope to her and was dragging her about. We do not know just what were the Aramaic words that Jesus used, but Luke's translation of these words into Greek is interesting. He tells us that Jesus says, "Martha, Martha, thou art anxious and troubled about many things." The word which we render "anxious" comes from a root meaning "divided," and seems to mean drawn in different directions, distracted, as when one has so much to do that one does not know what to do first, but runs hither and yon doing a bit here, a bit there, but not accomplishing much of anything. And the other word "troubled" has come down to us in English through the Latin as "turbid," and suggests a muddy spring so filled with foreign matter that one cannot see the bottom. If you want to drink the water you must wait until it settles. These figures may not have been in Jesus' mind, but they describe the mind of Martha as she bustled about preparing an elaborate meal for her distinguished guest.

Martha was "good-hearted," but she overdid the matter. We have many of us had the experience of being in homes where our hosts were so solicitous for our comfort that they made us uncomfortable. They did not treat us as one of themselves but made us realize all the time that we were outsiders who must be entertained so lavishly that all the arrangements of the home must be altered. One consequence of Martha's overanxiety for the physical comfort of her guest was that she failed to give him that which is more important than food, herself, her fellowship. She had no time to talk with him. I have been entertained at dinner parties in homes where no servant was kept when the hostess did not even sit down with her guests. Far better would have been a simpler meal with more fellowship. When you want food you can go to a hotel or a restaurant. But the hotel or restaurant keeper cannot supply that interchange of soul that is possible only between friends.

But if we are missing an opportunity when in our anxiety to feed our guests we neglect to talk with them, how much more was Martha missing the best when she failed to sit at Jesus' feet and hear his words! Think what she missed! There were men and women in Jesus' day whose whole lives were changed by a single conversation with him. What a priceless privilege it was to hear him speak of the Kingdom of God, of the Father's love, of the way that men ought to live, of the life hereafter! Perhaps Martha realized when it was too late what she had done. Jesus was not in Bethany many more times. Would we not give worlds, if we had them, to have had that blessed privilege which Mary accepted, which Martha refused, though with the best of intentions? Do we not often, like Martha, find ourselves "cumbered with much serving," "anxious and troubled about many things," forgetting that now, as then, but one thing is needful?

We live in a practical age, we come of a practical race. The Anglo-Saxon is preeminently a doer. The Yankee is the quintessence of this trait of the Anglo-Saxon. He differs as the night from the day from the Oriental who loves to sit in contemplation. Men cannot all be alike. They were never intended to be alike. They are the expression of the Infinite God, and it takes many temperaments and many races adequately to express the Eternal. God "fulfils himself in many ways." But, when all this is said, we must not take it for an excuse to

become any more one-sided than necessary. Because we are naturally active and inclined to neglect quiet thought and meditation, there is all the greater reason why we should try to develop ourselves on the side on which we are lacking. And Jesus himself is a marvelous example of the union of the mystical and the practical in one life. He was the Son of Man, ideal man. He was busy,—oh, very busy! He had scarcely time to eat or sleep, so great was the demand for his services as teacher and healer. Even when he went away for a bit of a vacation, the crowds followed him and prevented him from securing the rest that he needed, yet he did not fail to take time for communion with God. Early in the morning before others were awake, late at night, yes, all night, while others slept, he was praying. When he was busiest he seemed most to feel the need of this quiet fellowship with the Infinite.

Cold mountains and the midnight air
Witnessed the fervor of thy prayer.

He communed with Moses and Elijah on the Mount of Transfiguration and descended into the valley to heal the epileptic youth. They who decry social service in the interests of more distinctively religious work forget how Jesus spent much of his time. But they who are so busy doing things that they forget God and their own souls are following Jesus just as far off as the others. There may be some who have too much of the Mary element, but most of us suffer from the other excess. We are too much like Martha. We are, like her, missing the best. As a wise modern writer has put it: "To give one's self so entirely to activity that one has no thought for his soul, no leisure for inward growth, no opportunity to let the springs of life fill and fertilize the spirit, is to make a dismal failure of life, no matter how unselfish its activities may be. The man who makes a machine of himself by giving to activity the portion of time which belongs to his soul, becomes as metallic, as barren as the selfish drudge; the woman whose days are unbroken successions of engagements, loses the finer quality, the higher power of her nature, as inevitably as if she were given up to frivolity."

True words are these, and the reason for them is not far to seek. There is a sense in which one may become a Christian all at once. He may make a decision to follow Christ, to yield his life to the Master. It is all over in a moment. He is on the road to eternal life. But the very words we have used to describe this event show that it is not all. Jesus invited men to become his disciples, pupils. They first entered his school, then they begin to learn. To become a Christian is to be willing to learn of Jesus, to follow, to become like him. One is not completely Christian until one becomes completely like him. It is our business as disciples to learn of him, to ascertain his will, his attitude toward God, man, sin, the world. He has not laid down a set of rules to cover all possible cases. In fact, he was "not a law-giver, but a life-giver." Men associated with him and gradually, unconsciously, partook of his spirit, learned to look at the world as he looked at it. Martha's failure to sit at his feet was more than a failure to show the highest hospitality, more than the missing of a few hours of pleasure; it was a distinct loss to her soul and to her power to live the Christian life helpfully and strongly among her friends and neighbors. She was missing an opportunity to become Christian and that was a loss, not only to her, but to all who knew her. The whole world might have been different for her had she spent a part of that day listening to Jesus.

A well-known preacher has said: "Could we pass but a single day with the Master or with one who had the Master's spirit, the little world of every-day events around us would take on suddenly a high and sacred meaning." But we may pass a day, yes, all days, with the Master. But let us make no mistake here. It is not a choice between prayer without action, and action without prayer. It is rather a question of the proper proportion of each, of a well-rounded and well-balanced life. And such a life, far from being a less useful, less active life, is because of time spent in prayer, far stronger, far more useful. The time spent in communion with God is more than made up by the increased strength and power that enables one to do more work and better work. Some one has well put it:

"We can do more than pray after we have prayed, but we cannot do more than pray before we have prayed."

No time to pray? We are missing the best if we do not take time.

If I had the time to find a place
And sit me down full face to face
With my better self that cannot show
In my daily life that rushes so,
It might be then I would see my soul
Was stumbling still toward the shining goal,
I might be nerved by the thought sublime,
If I had the time.

Missing the best? Do you remember the story of the Key Flower? From the days when I read it in my school reader it has seemed to me remarkably significant. The shepherd boy finds the beautiful flower and immediately sees a door before him opening into a cave. Entering, he finds a dwarf seated at a table, while chests of gold and diamonds surround the walls. "Help yourself and *don't forget the best*," is the greeting of the dwarf. Pockets and hands full, he does not heed the repeated injunction, "Don't forget the best," and goes out upon the mountain side again. Pockets and hands grow light, gold and diamonds change into leaves and pebbles, because he has forgotten the best—the key flower which he left upon the table.

Is our life like this? Are we forgetting the best? Are we so busy that we have not time to live, really live? Are we, like Martha, anxious and troubled about many things, but missing that which is of supreme importance, fellowship with God? God help us to choose the better part and sit, like Mary, at the feet of the Master!

The Pastor says: When we speak of men as going at death from time to eternity we make a false distinction. I have examined specimens of time and of eternity and have found them to be composed of precisely the same elements.—*John Andrew Holmes.*

OUR READERS' FORUM

International Conference

To the Editor of The Congregationalist:

In your current number you refer in an editorial note to the suggestion by the President for another international conference, and later on give an account of Governor Sweet's address in New York on peace. Allow me to congratulate you on your success in covering up the issue, and Governor Sweet on his success in joining you as a humorist. Anybody can see that you both "see the point," but hesitate to laugh outright. Why not laugh when so many others are doing it? Or is it because it is such a tragical comedy? Of course you remember the rejoinder of a Senator to Senator Pepper's suggestion of another conference: "We refuse to associate with the rest of the world and now you are asking the rest of the world to associate with us."

Fifty-four nations of the world are having regular conferences and are so organized that they can have any others they may at any time want. Under such circumstances do you not think that it requires a good deal of patience for those fifty-four nations and a very large number of men and women of good breeding in the United States to have to listen to suggestions that utterly ignore them? And to "cap the climax," here comes Senator Lodge now and proposes a World Court when the world already has one. What is the matter with us? Have we no "manners"? Can't we play unless we have always our own way? Is Lodge in his dotage? Are we all mere children? The Psalmist was no doubt a true prophet when he said, "He that sitteth in the heavens shall laugh." But I confess I feel more like weeping. I am very much afraid the laugh of Him that sitteth in the heavens will turn out to be, as another Psalm says, "at your (our) calamity."

There is but one thing for us to do, and it is apparent that pretty nearly everybody sees it. Many admit it openly, many others admit it through their half-hearted objections and purely partisan pleas. Governor Sweet is right: "Nations want first a forum in which all matters of internationalism can be discussed, and then a tribunal for final decision. That means the League of Nations and its World Court. And you are right in saying, "The important purpose to seek is conference." Only "conference" is not something to seek. It is right at hand, fully provided for, in the League. All we have to do is to join in it.

Lawrence, Kan. A. M. Wilcox.

Control of Church Property

To the Editor of The Congregationalist:

We have been greatly interested in your able editorials relating to matters involved in the letters of Dr. Dyer and Dr. Park in the *Christian Century* (though why that paper instead of *The Congregationalist?*).

As to Dr. Park's issue let us have hearty, Christian, intelligent co-operation—the best sort of "fun"—in carrying out our Apportionment Plan.

Dr. Dyer raises a more vital issue—the control of church property. The writer has reason to be personally concerned. I am a Congregational minister, but now for two years pastor of a Federated, Presbyterian-Christian church. In adjusting properties the Christians hesitate to combine theirs with the Presbyterians since the control of a portion of the property would not rest with the local congregation. Both churches may unite and apply for fellowship with Congregational churches. One Presbyterian says he will never invest another cent in church property con-

(*Continued on page* 671)

The Plight of the American Farmer

Its Challenge to the Church

(From an address at the National Council, Oct. 21, 1923)

By Professor Walter Burr

THE plight of the American farmer is due to the fact that in the great American game of passing the buck, he stands as the last man in the line. He has been the exploited of all exploiters. Capital must be encouraged; Labor must be given justice; business men must be successful. Back in the hinterland somewhere, in the great "trade territory" of three thousand county seats, was this unknown giant with a constant new supply of the raw materials to encourage Capital, feed Labor, and make business "good."

The present plight of the farmer is not due to a sudden emergency. It is the culmination of long years of this program of exploitation. Our speculative system has been developed at the big city centers to such a degree that the wheat farmer pays out for the production of a bushel of wheat more than he can receive for it on the market, while you, as consumers, pay for flour such an exorbitant price that you suppose the farmer must be accumulating a fortune from his golden wheat.

Our packing industries at the big city centers have such a strangle hold on the distribution of meat that a condition could be brought about such as existed two years ago, when our big livestock men of the Middle West were going into bankruptcy because they were forced to sell cattle and hogs on the market for less than the cost of production, while at the same time you, as consumers, were paying higher prices for beef and pork at the meat market than you had ever paid before.

Our independent mortgage companies and land sharks at the big city centers have brought about the condition in which thousands of American farmers will this year lose their farms because of their inability to pay the mortgages which they carry. Absentee landlords, investors in tax-free securities and the like, with legal staffs occupying elaborate offices in their city headquarters, have been pocketing their unearned increment and throwing such a burden of taxation upon the man who lives upon the land, that it becomes the last straw to break the camel's back.

Wealthy tourists desiring a vacation to get away from their city strain of dollar chasing, need hard-surface roads for their high-priced autos, so they tax the adjoining land on the plea that the existence of the road increases the value of the land. It does—and increases the tax valuation as well, without in any way increasing the productivity. Meanwhile, the farmer a half mile back from the tourist road is conditioned as to the load he can haul to market by the half mile of mud road which is not improved because all of the money has gone for the tourist road.

The politician also discovered the farmer. He finds that the farmer has one-third of the voting power of the nation. And so from his congressional boudoir, down at Washington, he concocts patent medicines and lotions as farmer-pacifiers, or soothing syrups. Between sessions he returns to the home folks and enumerates the number of things that the party in power has done for the farmer.

A percentage of farm votes can be gotten by a loan of money, by the favorite tariff subterfuge, and the like. The farmer does not need more credit facilities. He needs a just profit on his product to help him get out of debt. He does not need tariff protection from foreign agriculturists. He needs a free foreign market, unhampered by crooked and scheming international politics.

This situation has become a challenge to the entire nation. A nation cannot long endure where two-thirds of the people live off of the other one-third. When an unlimited world market sent the price of wheat sky-rocketing, the Government fixed a limit to the price, and compelled the farmer to sell at the fixed price. This was after the wheat was produced and in the bin, and counted as worth the price fixed by the law of supply and demand. But there was no limit fixed upon the price of everything the farmer had to buy, and the city manufacturers of clothing, building material, farm machinery, all kept on increasing their prices until they consumed the farmer's surplus.

Then something happened. The buying power of one-third the people of America, and that the producing third, suddenly went off. Then came that orgy of cancellation of orders by retailers, retrenchment in the activities of wholesalers and jobbers, factories running on part time—in short, the period of depression.

Country banks found paper taken on livestock and crops worth less than its face value, and the farmers unable to take up the paper, or even pay the interest. To protect the entire fiancial system of the nation, the Federal Reserve Banks arbitrarily discontinued discounts. Some day there may be written the true story of the schemes and subterfuges resorted to throughout the agricultural regions during those black days to save the banks that were nearest the farmer. Then we will know how near this culmination of exploitation of the farmer came to precipitating a financial disaster upon the entire nation.

Disheartened with his treatment at the hands of the exploiting politicians, the farmer has undertaken to go into politics for himself. The nation is seeing, as a result of this political exploitation of one-third of its population, such agrarian uprisings as evidenced in the Non-Partisan League movement, and in the capturing of party machinery in certain states to be run in the interest of the farmer class. Class control of any kind in politics will destroy government; but the whole nation has brought this control upon itself as a just punishment for the political exploitation of the farmer for the sake of other interests.

The plight of the American farmer becomes the plight of the whole American people. This hits us where we all live. Men will not long remain in an economic activity which results in a net loss. Under such a situation, the farmer can profit more by feeding himself and family better and selling less.

Then you, who live in cities, in goods-boxes piled on top of each other which you call apartments, beware of the future. For you cannot produce milk and cereals for the babies in your goods-boxes. You cannot raise juicy steaks and roasts there. Neither can you produce cotton and wool and wheat and corn on the stock exchange.

The plight of the American farmer becomes the plight of us all, and its challenge to the Church is the old-time challenge to stand for justice and mercy and social righteousness.

Kansas State Agricultural College.

The Film Parable

A New Move in Movies

By John Stapleton

WHEN Jesus wished to speak to his disciples on matters pertaining to the philosophy of the Kingdom, he gathered them together apart from the crowd. Up in the mountain, his disciples surrounding him, he opens his mouth and teaches them the way of happiness. Out in the desert or in the upper room he imparts to them the hidden truths of God. When speaking to the multitude, his pedagogy expresses itself in stories. He calls their attention to life about them and the parallels and analogies preach the sermons. He tells them to consider the lilies of the field, points out to them a man sowing seed, tells of the shepherd who had ninety-nine sheep in the fold and spent all night hunting the hundredth. He points out two houses and prophesies one will fall with the next flood, describes a woman who had lost a piece of silver from the necklace she wore and searched all night until she found it. Children, sparrows, fish in the waters of Galilee, a coin, a fig tree, the temple, anything and everything furnished him text for his parable sermon, and the common people heard him gladly.

The potential audiences of our churches are divided into two classes. First, the people who are capable of real thought and earnestly desire in the study of God's word and the worship of his church to grow in the knowledge of Jesus. Such are the backbone of the morning congregations of our churches. The day of two services, however, has gone for them.

They want part of the day for their family, and rightly. Life is too busy and complex for them to give more than the one service their presence. I say this with more assurance because I believe we have a distinct type of service possible for the evening which does not demand the presence of the regular morning congregation to make it function.

The second type of audience is available as for the Master—those who are interested in spiritual things only from an outside approach, and when that approach is made interesting to them. There are many such avenues, and one particularly made possible by the moving picture machine. By it the Gospel pedagogy of lessons by parables is again ours.

The use of the film in religious services has been fraught with three difficulties up to the present time. The attempt to produce Bible scenes and characters is one of them. No one can say that they are uniformly a success. Either the properties are faulty or the dramatic presentation leaves much to be desired. In a recent and much-advertised "Life of Christ" picture, one of the soldiers of Pilate is dis-

covered throwing away a cigarette. Aside from the morals of the question, the historical anachronism of the incident lowers the value of the picture. Again, the actors in the picture are not in keeping with the theme. It is as though *Hamlet* was being presented by a cast of high school boys and girls. To present a sacred scene you must have people who feel the sacredness of the scene. Oberammergau succeeds because of this—and the Passion Play people of that village have true instinct when they refuse to have their spiritual classic filmed. It is questionable, even with their consecration of character, whether the result would be a success.

If you leave that realm and enter the regular feature picture field you meet the second difficulty. The pictures which have anything approaching a spiritual significance or contain any vital lesson are few. If, as in biographies and historical scenes, the story is stimulative to better things you are constantly having introduced as part of the narrative scenes which, while perfectly historical and unobjectionable to a week-day audience, are not desirable for a church service. Take, for instance, the wonderful incident portrayed in the Lincoln picture where the boy accused of murder was saved by the efforts of the Great Liberator. The preliminary scene of the picture shows a modern club-room, evidently staged before the Volstead Law was passed, but presented with all the settings of smoking and drinking that a club-room then portrayed. This scene lowers the whole picture for a Sunday presentation.

The third difficulty is that unconsciously the use of the regular feature film tends to make the evening one of pure entertainment. This is not alone a question of Sabbath observance in our Sabbath Day services. It is also a question of actual competition with the other moving picture entertainments of the town; not that we need worry over the ethics of the situation so much as the simple fact that we can't compete with them. They have us beaten before we start. Their facilities of comfort and the range of material obtainable by them will eventually close us up.

Underlying all these truths is the undeniable fact that the church of Christ has never been commissioned merely to entertain people.

There is a type of film, however, which is free from all these objections, and can be used, as all Sunday films should be used, not as the center and circumference of the service but as an aid in driving home the spiritual truth of the hour. I refer to the industrial films—the pictures published by the various industrial and commercial concerns illustrative of their products and the history of the processes. I can best illustrate by naming one put out by one of our great electric supply corporations. It depicts the discovery of power by man. First, the man who discovered that by putting up a pole and cross piece in his boat and fastening a sheep skin on it, wind could be made to do the work of oars. Then comes steam binding the continents with steel ribbons and overcoming the distances of the sea. Electricity follows with its myriad of wonders until Steinmetz is portrayed throwing his two million volt current across the room in his laboratory. In the air and underneath the sea, on land and across the oceans, man is shown subduing the earth and discovering more power as new needs appear.

Using such a film and following it by a dozen stereopticon pictures portraying Christ in the moments of his manifest authority,—healing the demoniac, stilling the waves, raising Lazarus, cowing the mob—you have presented an introduction for a fifteen-minute parable which gives you the tense attention of any audience. "Power has been discovered and developed by man as the picture has shown,—but it is material. There is not sufficient knowledge in it all to enable a mother to teach the baby at her knee to say 'Our Father,' nor enough strength to raise a man one inch nearer God in a moment of temptation. All the force in the world cannot bring comfort to a sorrowing one at the side of an open grave. But there is such help. The Christ of Galilee gave us the word. 'All power is given unto me,' he said. 'Go ye and tell it.' The centuries have proved that word no vain boast today. He leads as a physician of bodies, a healer of minds, a savior of lives. Let us sing the hymn, 'All hail the power of Jesus' name,'" and the audience really sings. The field is limitless. I have used the story of how we get the date from Mesopotamia, the making of the tissue towel, the Indian legend of how baby carriages were made, the manufacture of spring steel, the salmon fisheries of Alaska, the discovery and use of carborundum, the story of ninety thousand little chickens, etc. As for results, our audiences have more than doubled, young people particularly being interested. Above all, we have discovered a use for the film which presents a picture scientifically produced, filled with instructive and entertaining fact, but which with all its advantages, does not constitute the central or pivotal point of the hour. That is still found where it should be—in a spiritual truth earnestly applied. Consider the lilies, behold the sower, a certain man had two sons, the Kingdom of Heaven is like unto a man who found a pearl—this is the Master's way. Consider the electric light, behold the fish of Alaska, the Kingdom of Heaven is like a box of dates from far Mesopotamia—the Master's way in terms of today. Why not? Reverently following him, we shall have his blessing—and the people will hear us gladly.

Committee of Twelve Meets

A Committee of Twelve to study the problems of missionary organization was authorized at the meeting of the National Council and was constituted at the Midwinter Conference at Chicago last January. It consists of four ministers, four laymen and four women.

Rev. Wm. Horace Day, D.D., Chairman.
Rev. Hugh E. Brown, D.D., Evanston, Ill.
Rev. Harry P. Dewey, D.D., Minneapolis, Minn.
Rev. Horace C. Mason, D.D., Seattle, Wash.
George N. Whittlesey, New York City.
D. A. Schweitzer, Los Angeles, Cal.
Henry M. Beardsley, Kansas City, Mo.
Henry K. Hyde, Ware, Mass.
Mrs. Charles R. Wilson, Detroit, Mich.
Mrs. Ernest A. Evans, New York City.
Mrs. Lucius H. Thayer, Portsmouth, N. H.
Mrs. E. A. Osbornson, Chicago, Ill.
Rev. James E. McConnell, Sec'y, 287 Fourth Ave., New York City.

The first meeting of the Committee was held in New York, May 6, 7, and 8. Eleven of the 12 members were present. Three groups of questions are already before the committee:

1. *Merger of National Societies.* Shall the example of some other denominations be followed in further merger of our National Societies into a single corporation as have the Disciples and Episcopalians, or into four corporations as have the Presbyterians? Other forms of merger have been suggested.

2. *Unification of promotional agencies.* Shall we follow the example of the Baptists who have merged the promotional agencies of all the societies, or the modification of the same principle suggested by Secretary Burton at the Midwinter Conference? The National Council and each of the societies in turn has constituted the Commission on Missions its promotional agent. Advisory to the Commission on Missions or its executive committee a cabinet has been constituted of the chairman of the Commission on Missions, of the head promotional secretaries of the Boards, and two State Superintendents.

3. *Group of questions.* These concern our Congregational periodicals, *The Congregationalist, Missionary Herald,* and *American Missionary.* Many suggestions have been made. The consolidation of all three into a single weekly periodical with a monthly magazine number or supplement is the most drastic. The consolidation of the two missionary magazines is also suggested.

Pastoral and secretarial representatives of other denominations outlined their own forms of organization and their opinions concerning them. A number of the representatives of the National Council, of the Commission on Missions, and of the different Boards were invited into conference with the Committee. For detailed study five sub-committees were appointed.

As now scheduled, the next meeting of the Committee will be held in Boston, Sept. 23, 24, and 25. The third meeting will be held just preceding the Midwinter Conference in Chicago next January, to which a preliminary report will be made. The Committee is increasingly conscious of the intricacies and importance of the problems to be studied. It earnestly invites facts and opinions which bear upon any of the problems in its field of study.

It Will Pay You to Read

An American Immigration Policy, by Hon. James J. Davis (*American Federationist, April*). The argument for restriction of immigration from the point of view of organized labor is here ably presented by the Secretory of Labor. In the same issue, also, there are articles by John R. Quinn, National Commander of the American Legion, "Keep Our Country a True Democracy," and by Samuel Gompers, "America Must Not Be Overwhelmed."

Trade Unions and the Civil War in Mexico, by John P. Frey (*American Federationist, April*). Organized labor in Mexico is loyal to Obregon. This article shows that it is not radical labor, but the conservative Federation of Labor, which is backed by the American Federation, and it answers the question why the A. F. of L. supports the Government of Obregon.

Content

By Mary Davis Reed

It may not be my lot to climb
The mountain heights, and view afar
The glories of the land and sea;
But I can watch the evening star.

It may not be my lot to roam
To climes and countries far away;
May never see the midnight sun;
But I can greet each new-born day.

I may not go where snow-crowned peaks
Of lofty mountains tower on high;
But I can watch the fleecy clouds
Drift slowly o'er the deep blue sky.

I may not ride across the sea,
Where white-capped billows dash and foam,
But I can hear the little brook
Go gaily singing by my home.

No fairer scenes than these I'd find
If I should tramp this old world o'er;
No sweeter flowers grow than these
Which blossom by my cottage door.

OUR INVALID PARISH

Winfred Rhoades
Pastor

No Self-Pity

One friend of the Parish speaks of the need of proclaiming liberty to captives of their own spirits. He calls them "shut-ins who have no physical infirmity—psychological prisoners, tempted, timid, tearful with disappointment or chagrin over failure, often silenced by harsh criticism."

They do need liberty, such sufferers as this correspondent speaks of, but their deliverance must come largely from their own re-education of their own personalities. Alongside of the picture sketched so vividly by the words quoted above, it is stimulating to place these words from another letter: "I like the slogan, 'Blessed are the invalids who do not pity themselves.'" The letter that contains these gallant words is written in pencil with the aid of a grooved board; for the writer is blind. She can, moreover, get about on her feet very little, but rejoices that she can use her hands for knitting and tatting, so as to earn a bit of income through the exchanges, and also for reading raised type and writing on her board, and she is hoping to learn the typewriter. "It is such a help," she says, "to feel that we are not entirely useless, that there is still something for us to do in the world that is worthwhile. . . . I am privileged to hear a great deal of good reading, which is a mental stimulus, and the deeper things of the spirit are more real to me than in the years of busy, active life. We come to realize more that the true life is the life within, the life of the spirit. Good thoughts are of the greatest value, and they *can* be cultivated." And she has recently given beautiful utterance to her wholesome attitude toward life in a little book of poetry, well named *The Singing Heart*, which was reviewed in *The Congregationalist* in February.

Another correspondent writes, concerning a previous hospital experience: "One of my convictions had been that not what comes to us in life, but the way we meet it, is what counts; now I said, 'I will have to take my own medicine.'" Later in the letter she adds: "One thing I believe the invalid must do, is to *resolutely* put away *self-pity*, a foe to happiness always, never an aid to health, and very hard for those who attend."

St. Paul gloried in his afflictions, but the self-pitier fixes his mind upon all the hard things the hours are likely to bring, and deadens his energies by saying, "I never *can* get through this day." He lets his mind run perpetually upon the troubles, or disappointments, or neglects that are so hard to bear, and gives courage to his soul by saying, "I can *not* stand these things another minute!" He *does* stand his difficulties another minute, he *does* live through the day, but he makes his daily struggle harder by keeping himself mentally and spiritually in the dismals.

Try, instead, the experiment of saying: "I *can* stand this, and I can stand it cheerfully. I *can* go through with this, and I'm going to come out triumphant. I am not going to give way, and I am not going to break down, and I am not going to fail." Instead of sighing deeply, and saying, "My life is so much harder than other people's," try the experiment of saying, "I am tackling something hard, and it's a big task, and I'm going to succeed at my job."

Closet and Altar

THE CHILDLIKE HEART OF FAITH

Whosoever shall not receive the Kingdom of God as a little child he shall not enter therein.—Mark 10: 15.

Childlikeness is simplicity, trustfulness, utter unconsciousness in the sense of vain boasting and glory, gentleness, love, sincerity of heart and motive.—*Joseph Parker.*

The little child has no self-consciousness about its excellence, and we often admire where the child does not know that we admire. We are often rebuked when the child is not conscious of having administered any rebuke. Its perfect sweetness, perfect innocence, perfect frankness, move us to our best, they speak of heaven. This was why Jesus took as a type of character the simplicity and frankness of the child.—*R. J. Campbell.*

Thy home is with the humble, Lord,
The simplest are the best;
Thy lodging is in childlike hearts;
Thou makest there thy rest.

Dear Comforter! Eternal Love!
If thou wilt stay with me,
Of lowly thoughts and simple ways
I'll build a house for thee.

Who made this beating heart of mine,
But Thou, my heavenly Guest?
Let no one have it, then, but thee
And let it be thy rest.

Frederick W. Faber.

It is the middle-men, the worldly middlemen, the men of one talent who bury it in the napkin, it is these who are locked into their prison-house, and have lost the happy daring of the child. Great souls, with the ten talents flaming into genius, live in a world that is so full of God, that men say they are imprudent, careless; and Jesus sees that they are little children.—*G. H. Morrison.*

Ask as simply and trustfully as a child asks bread. You can do this because "God hath sent forth the Spirit of his Son into your heart, crying, Abba, Father." This Spirit is in you to give you childlike confidence. In the faith of His praying in you, ask for the power of that Holy Spirit everywhere.—*Andrew Murray.*

Grant us, Lord Jesus Christ, to serve thee all the days of our pilgrimage in simplicity of heart and childlike faith. Thine is the power and dominion, yet thou wast made a child and thou hast loved and blessed the children of the earth. We come to thee with all humility, seeking the childlike heart which thou wilt use and bless. Deliver us from pride and vain-glory, from ruinous ambition for the praise of man, from needless entanglement with the affairs of the world and with the company of evildoers. Cure us of self-deception, that we may hate our sin and find our rest in thee. Make us wise concerning that which is good, simple concerning evil, pure in heart and of a cheerful spirit. So furnish us for use and help among our fellow-men. And thine shall be our service and our praise forevermore. Amen.

Isaac Ogden Rankin.

[Assembled by Isaac Ogden Rankin.]

CHRISTIAN ENDEAVOR

When Duty Calls Us

Comment on the Prayer Meeting Topic for June 1-7

BY CHARLES ERNEST WHITE

Topic: How Jesus Faced Duty. Matt. 3: 15; John 9: 4; Luke 22: 42.

Light on the Bible Passages

Early in his career Jesus accepted the principle that in all things he should fulfil his duty to his Father. What God requires one does not need to question; he only needs to do it. Even for Jesus there was no unlimited time for doing what ought to be done. Life's daylight does not always last. That daylight is the time for doing one's duty. Freedom of will was his, but there was a greater thing for him than to exercise it. That was to know and to do his Father's will. No follower of Christ can have any higher controlling motive.

Leads for the Leader

Another of the series of monthly studies of how Jesus met situations and did things, which we, too, must face. As a consecration thought we need to check up our lives by his to see how we measure up to the standard he set. Study Ephesians 4: 13. Are we progressing toward that goal?

Could Jesus easily have thought that his will was as competent as his Father's? Did he not know as much? Why then should he have given up? Does it signify that there is always a higher and better will than our own? Does it not show an unusually beautiful trait of Jesus?

Can you think of Jesus running away from a duty, or turning aside? The cross, for instance? Is there any gain by putting off the performance of a duty? Discuss the danger of thinking of duty in terms of tomorrow.

Jesus faced duties not simply in his own power. He prayed to his Father for strength. When he submitted his will, he leaned heavily on God. Having decided to do a duty, can we do better than to leave the rest with him?

Thoughts for Members

Jesus put God first. To work for his cause was his supreme aim. Other things may have been worthy, but they were secondary.

Consider that our life and our energy are limited, that if we preoccupy them with little things, the great things will be lost, that as Ruskin says about reading, "Do you not know that if you read this book, you cannot read that?"—*Harry Emerson Fosdick.*

Time worketh, let me work too;
Time undoeth, let me do.
Busy as time my work I ply
Till I rest in the rest of eternity.

Sin worketh, let me work, too;
Sin undoeth, let me do.
Busy as sin my work I ply,
Till I rest in the rest of eternity.

Death worketh, let me work, too;
Death undoeth, let me do.
Busy as death my work I ply
Till I rest in the rest of eternity.

—*Horatio Bonar.*

A Moment of Prayer

We thank thee, O Master, that thou didst know the meaning of duty. We thank thee for the splendor of thy example in meeting it. Be with us when unwelcome duties challenge us. Lead us to Him, in whom thou didst confide. And bring us through them into thine eternal joy of duties done. **Amen.**

The Editor's Bible Class

Conducted by William E. Gilroy

A Crucial Event in the World's Spiritual History

Comment on the International Uniform Sunday School Lesson for June 1. The Babylonian Exile of Judah. II Chronicles 36: 11-21

An ancient philosopher being asked to express his judgment concerning a certain man, declined to do so, "for," said he, "I do not know his end." What is true of men in the matter of destiny is true likewise of events. The overthrow of Judah, the sacking of Jerusalem, the killing of many of the vanquished and the carrying off of the rest in slavery to Babylon, might well have been like any similar event in warlike days but it became one of the most significant and important happenings in history. As Calvary marked a crisis in the Christian era, so the Exile marked a crisis in Judaism. What seemed like overwhelming disaster proved the pathway to spiritual triumph. The nation that in prosperity had been forgetful of God, neglectful of social justice, and engrossed in pleasure and materialism under the chastening of suffering revealed its deepest soul.

Out of this period of the Exile the prophets of the time and the holy remnant of Israel have bequeathed to us a spiritual heritage unsurpassed in literature and in religion, except in the teachings and records of the Christ who fulfilled its deepest truths and purposes. For how little do material prosperity, national prestige, and safety really count, after all! These people of the Kingdom of Judah might have continued with all these and the world would have been none the wiser or none the better for them. The deepest thing was the *soul* that never was discovered until prosperity, sovereignty and safety had all been destroyed. The deepest thing about any nation is its *soul*, and God help the nation that gains the whole world and loses its own soul.

How deeply the exiles suffered is shown in the pathetically beautiful "song of hate" that has come down to us—the 137th Psalm. "Yea, we wept, when we remembered Zion." How much weeping in life might be avoided if we could appreciate the meaning and privilege of Zion before we have forfeited its opportunities! The songs of Zion assume a new value when others treat them with mirth. Memory throughout history has played a strange part as the handmaid of repentance and reconstruction. It made Jerusalem for the exile his chief joy.

It may have been that much that was purest and noblest in the religion of the Exile period was the expression of those who had been loyal to the truth when the nation as a whole was false. There were those like Ezekiel of pure and lofty purpose, for whom the Exile gave a new opportunity for witnessing concerning a faith that they had always had. But it would seem that many who had never been seriously religious before came to a new experience of God in the purifying days of trial. Not all, by any means, for there were those who chose to stay in Babylon rather than to return to Jerusalem when the opportunity came later.

We should distinguish between Nebuchadnezzar's first conquest of Jerusalem in 597 B. C., during the reign of Jehoiakim (II Chron. 36: 6) and the final conquest during the reign of Zedekiah in 586 B. C. The circumstances are related in the verses immediately preceding the lesson and in the lesson itself, a period of eleven years having elapsed between verse seven and verse 17. The young prophet Ezekiel was among those carried off to Babylon at the time of the first conquest, so that he prophesied among the first exiles while Jeremiah was warning those who remained in Jerusalem. The next lesson tells the story of Ezekiel's encouragement of the exiles.

But what is the chief encouragement of the whole Exile story for ourselves? Is it not in the clear teaching that man need never despair? It is through tragedy that God often reveals to us the meaning and value of things not cherished in easier days, and through this experience arises our most distinctive service in God's plans and purposes. One recalls what an eminent critic once wrote regarding Robert Louis Stevenson. Some one had remarked upon what the great author might have accomplished had he been free from the limitations of bodily weakness and pain, but the deep-seeing critic replied that had it not been for these tragic elements in his life he might never have had the literary power and vision that made his work significant.

The Meaning of Progressive Revelation

Topical studies in the Bible, I have suggested, will soon convince the unprejudiced and open-minded student that the Bible is a book of religious progress. It is the record of a progressive revelation, or discovery, of God. A theory of dead-level, verbal inspiration and inerrancy, that would make all its teachings equally true and important, would take away the special significance of Jesus. As a matter of fact, in practice, the most extreme literalist and verbal inspirationist is forced to recognize that certain portions of the Bible are of more value than others. Who, Fundamentalist or Modernist, has not his, or her *favorite* passages? What sane person would suggest for a moment that Matthew 5, or I Corinthians 13, is of no more importance for the soul than, say, Joshua 15, with its long list of names? If the list of names in Joshua 15 had been found somewhere outside of the Bible would anybody have been disposed to say, "This is inspired"? But if Matthew 5 or I Corinthians 13 were found in any literature anywhere under the sun, and in any connection the souls of men would respond to the inherent worth of such teaching, and would say instinctively, "This is inspired writing." We must distinguish between artificial theories of inspiration and the reality. Inspiration is not a matter of the method by which the Bible was given but an inherent quality of the truth expressed. In all these talks my plea is that we shall deal *honestly* with the Bible, giving it a fair chance to tell us its message and reveal its glories, without restraining its free revelation by theories and presuppositions.

Two questions suggest themselves in connection with the fact of the Bible's progressive teachings:

1. Where higher teaching seems to contradict, or be inconsistent with lower and earlier teaching, is this earlier or lower teaching necessarily untrue?

2. Is the progress in the Bible's teaching that of a regular and continuous development?

The reply to the first question is decidedly, no. The Bible itself gives the answer. Jesus said that he had not come to *destroy* but to *fulfil*, and the point is well illustrated in the very chapter in which these words occur. Jesus refers to the teaching of former times, *Ye have heard that it was said by them of old time,* and he proceeds to set this teaching aside with his, *But I say unto you.* Who were these of old time, and where did their teaching appear? Take a reference Bible and consult Matthew 5, and the answer will be clear. *The reference is to former teaching in the Bible itself.*

Take for instance Matthew 5: 38, *An eye for an eye and a tooth for a tooth.* That teaching, which Jesus finds wanting, is found in Exodus 21: 24. Is it untrue? Had it no meaning for its day? As a matter of fact it had a very vital meaning for its day. It was a deep approach toward justice, when the Mosaic code sought to bring human relations under law. An injury was not to be avenged in the spirit of blind rage. One was not to strike down his fellow and rob him of his life, as men have done, for some small offence. Justice was to be *measured—an eye for an eye, and a tooth for a tooth.* That principle marked as great an advance upon savagery as the teaching of Jesus in turn marked upon Mosaism. It was great teaching for men who knew no higher law; but none the less there is a higher law. That is the way to read the Bible—putting ourselves back in the times and seeing just what particular teaching meant for its own age. What seems inconsistent or inharmonious, is often part of a progressive development. Newer and higher teaching fulfils the spirit of the old.

Is this development, then, regular and continuous? It does not seem so. It appears rather that the Bible records religious experiences much like those of later times. There are periods and epochs when religious teaching seems high and clear, and other periods and epochs when spiritual vision is dull and conscience weak. Then we have also evidences of the two types, or sorts, of religious teachers and leaders who have been present throughout religious history—the *priestly*, laying the stress upon organization and ritual, and the *prophetic*, laying the stress upon reality and truth. I do not refer so much to the *priestly* and *prophetic* portions of the Old Testament narrative as distinguished by the critical scholar as to the general fact that the two attitudes and experiences are there, sometimes associated, sometimes in conflict, but both marking action and reaction. One can hardly understand the Old Testament unless one realizes that there were periods when the religious life of Israel was formal and under formal leaders. The formal and ritual aspects of religion have found expression in the Bible as well as the real and living voice of the prophet. Development was not systematic or continuous. Under form and ritual religion tended to lose reality, symbols became substituted for the things symbolized. Thus there arose the need of revival—for the prophet crying, *To obey is better than sacrifice.* It was through successive revivals, reawakenings to the discovery of ancient truth, and perceptions of new truth and spiritual relationships, that Old Testament religion progressed toward its fulfilment in Christ.

WITH THE CHILDREN

The Orphan Waxwing

By Claribel Weeks Avery

All the spring the yard where little Della Keene played had been full of flowers. First, gill-over-the-ground made a green carpet, then the tall lilac bush turned purple, and in June the roses and syringa made the yard fragrant as well as beautiful. But now, the last roses had faded, and the only blossoms in the yard were a bunch of flame-colored lilies. The other bushes looked lonely, Della thought.

"What *are* you doing?" Mother asked, laughing, as she came by one day and found Della tying bits of scarlet cloth to the rose and syringa bushes.

"I want some flowers," replied Della, resolutely. "These look just like flowers a little way off."

"The yard does look bare just now," Mother agreed. "But the rose-bushes will have red decorations of their own in the fall. We call them haws."

"I'll put some on the syringa bush, anyway." Della had been pricking her fingers on the briery rose-bushes, and was glad of an excuse to let them alone.

The next morning, when she went to the window to look at the red-trimmed bush, she had a delightful surprise. A pretty little bird was pulling at one of the scraps of bright-colored cloth.

"Oh, Mother, do come quick!" she begged excitedly. "What kind of bird is this?"

Mother came and saw a small bird with brown and gray feathers and a handsome crest. "It is a cedar waxwing, dear. There are several of them in the orchard every year."

"But what is he trying to do?" asked Della, eagerly. "Does he think the red things are cherries?"

"Perhaps he does; waxwings are very fond of cherries. But he may be looking for something to put in his nest."

"Would he be building a nest so late?" asked Della, doubtfully. She knew that the robins and phœbes had hatched their babies long before.

"Oh, yes, they nest quite late in summer," explained Mother. "Later than any other bird except the goldfinch."

Later in the day, Della found the partly-built nest in a cherry tree near the fence. A bit of red showed on one side like a tiny flag. She was delighted to see that the waxwing and his mate went on building before her eyes.

"They are very tame birds," said Father, who was also watching. "There is another pair building in the orchard, but you will have these close to you all the time."

The cedar waxwings finished their nest and hatched their eggs, and then came trouble. Some prowling cat must have visited the nest in the night. The next day, Della found it on the ground under the tree. There was one live birdling in it, but the parent birds were nowhere about.

"But can't I keep this little fellow, Mother?" she asked, when she had brought the nest into the kitchen, and explained what had happened. "The cherries are getting ripe now. Won't he eat them?"

Mother looked doubtful. "I'm afraid any bird of this size needs insects," she said. "People do keep waxwings in cages sometimes and feed them, though I don't believe in shutting up wild things. But those are full-grown birds."

"Then I'll catch flies and dig worms for him," declared Della.

She put the nest near the stove until the little bird was warm and dry, and then set him, nest and all, on the shiny sill of the open window. But catching flies and digging worms proved more irksome than she expected, and the wee baby did not thrive on what she brought him.

"I'm afraid he is going to die," she said sadly, the second day.

She had put him on the sill again, and stood looking down at him. Just then he uttered his weak little cry. There was a flash of wings outside the window, and a passing bird stooped and dropped a wide-winged fly into his open bill.

"Oh, the mother bird has come back!" cried Della, joyfully.

But it was not the mother bird, for this waxwing flew down on the ground again, captured another prize, and carried it straight away to her own nest in the orchard.

"It's one of the other waxwings that Father told about!" she exclaimed in great surprise. "Did you ever suppose a bird would be as good as that?"

"I've read that cedar waxwings would care for the orphans of other birds, but I never saw one do it before," said Mother, much interested. "If she will keep it up, we may save this little fellow yet."

The orchard waxwing did keep it up, and so did her mate. Busy as they were with their own hungry brood, yet every few minutes one or the other would dart down and give a morsel to the little stranger in the window. Every night Della took him into the house to sleep; every morning she set him on the window, and his foster parents fed him. How fast he grew! In a short time he was able to fly, and went away to join his playmates in the orchard.

Della still has the waxwing nest with the red cloth woven into it, and she likes to show it to visitors and tell the story of the orphan waxwing baby.

"Birds are just as kind as people," she says. "And sometimes," she adds, wistfully, "kinder than some people."

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A Child's Evening Prayer

Kneeling here beside my bed,
I am praying, Lord, to Thee.
Help me, Father, to become
All a little child should be.

Show me how to do the right,
How to keep from all that's wrong;
Give me sweet and loving thoughts,
In my heart a "Thank You" song.

Now the happy day is gone,
When I laughed, and helped, and played,
Through the darkness of the night,
Teach me not to be afraid.

—*Lena B. Ellingwood*
in *Zion's Herald.*

A Parable

By Rev. Willis L. Goldsmith

Once upon a time a group of people were playing a certain game, and not playing it very well, either. They were having a rather hard time with it and it was not very much fun. You see, there were a great many rules, some of them very hard to keep, and the players were always breaking them and spoiling the game. It was supposed to be a difficult game to play correctly, and nobody seemed to understand it very well, though there were those who kept trying to explain it, telling others very carefully how to play, but never succeeding in playing very well themselves.

One day a stranger came into their midst and he began to play the game. Nobody had told him how, and yet he seemed to know how better than any of the rest. They looked at one another in surprise, and they said, "How does this man know the game, having never learned?" They wondered about it, but no one could explain. The game seemed so simple to watch him play it; he never seemed to break any of the rules and yet he never seemed to be thinking of them at all. It was strange how he did it.

Some of the leaders as they watched him playing the game said, "It is not the same game, the way he plays it—he has changed the rules," and then some of them who were envious of him began to complain that he was spoiling their game. They also had their friends who took sides with them and soon there was much bad feeling.

The stranger somehow knew what they were thinking and saying, though nobody had told him. He knew that they were saying that he was spoiling the game and changing the rules, and so he said right to their faces, "You think that I have come to spoil your game and change all the rules. Please do not misunderstand me so; just be fair and see that I am only making it an easier game to play, one that you can all play more successfully. I am not breaking the rules; I am just playing the game the way it ought to be played. I'll tell you the secret if you will only let me, so that you can all have a good time together. That's why I came, just to show you how."

Some of them listened to this explanation of the stranger and eagerly learned how to play from him, though none of them played nearly so well as he did, but many, I am sorry to say, would not listen, and kept on trying to play the game in the same old way, not having a good time at all, making more and more trouble instead. Finally they became so angry at this good man that they got up a mob and took him to one side and cruelly put him to death.

All of which is a parable and this is the interpretation thereof: The game the people were playing was religion, and the rules are to be found in the Old Testament Scriptures and certain other old books. The people were the Jews who lived in the first century. Jesus is the stranger who came among them to show them how to get on with their religion. His disciples are those who tried to learn his secret, and everybody knows how he was put to death by the religious leaders of that day.

AMONG THE NEW BOOKS

Country Life

INTENSIVE FARMING, by L. C. CORBETT.
APPLE GROWING, by M. C. BURRITT.
OUTDOOR PHOTOGRAPHY, by J. A. DIMMOCK.
PROFITABLE BREEDS OF POULTRY, by ARTHUR S. WHEELER (Macmillan. $1.00 each).

These four books are all "Outing Handbooks" and textbooks for outdoor work and play. "Intensive farming has for its object the most complete utilization of the soil and the production of maximum yields." The future of agriculture lies along this line, because of the rapid growth of our population. This handbook indicates some of the fields of intensive farming, vegetables, onions, celery, small fruits, citrus, and seed-growing, and gives instruction in each branch.

In the second book the author out of his practical experience tells how to renovate an old orchard and start a new one. While specially adapted to the average farm in the Northeastern States, it is of general value. Planting, pruning, cultivating, fertilizing, spraying, harvesting and marketing of apples are treated fully and in a practical manner.

Mr. Dimmock has not only given admirable instructions as to camera, lens, plate, light, exposure, printing, development and all the details which make photography a joy and a success, but has also illustrated them by some excellent photographs of his own which are at once the despair and the ambition of the amateur.

In poultry-raising a very important question is "the right breed" and "the most suitable variety." Mr. Wheeler answers the question by devoting a chapter to Plymouth Rocks, Wyandottes, Orpingtons, Rhode Island Reds, Mediterraneans and Cornish, with a supplementary chapter on housing and management. It is an interesting and worth-while discussion by a master hand.

RURAL SOCIAL PROBLEMS, by CHARLES JOSIAH GALPIN (Century Co. $2.00). The first volume of a promised series of "Century Rural Life Books." This is introductory, opening discussion of topics, to be treated more fully in the succeeding volumes. But this is also complete in itself, readable, stimulating, encouraging. The author is recognized as a leading authority on farm life. He was formerly Professor of Agricultural Economics in the University of Wisconsin and is now in charge of the Division of Farm Population and Rural Life, United States Department of Agriculture. Some of the chapter headings will indicate the nature of this volume: Why Farmers Think as They Do; Some Problems that Confront Farm Women; Agriculture and High Schools; Agriculture and Churches; Defending Farm Life; Rural Life in American Art, etc. It is an unusual book and should be in every village library and on every country minister's bookshelf.

THE GARDEN OF A COMMUTER'S WIFE (Macmillan. $1.50). This delightful description of suburban life, especially of the making of an old-fashioned American garden, has evidently met with a cordial reception from the reading public, for it has been reprinted many times since its first appearance in 1901. And it is just as charming and refreshing now, its humor just as amusing as when it first appeared. It is by no means confined to garden topics and its conversations and character sketching are of exceptional merit and interest.

DESIGN IN THE LITTLE GARDEN, by FLETCHER STEELE (Atlantic Monthly Press. $1.75). An excellent, readable, practical and attractive volume in the "Little Garden Series." The author is a well-known member of the American Society of Landscape Architects and he deals with such topics as Outdoor Living Rooms; Rock, Wild, and Wall Gardens; Grading, Steps, Walks; Garden-Furnishing, etc. There are a dozen attractive illustrations.

THE FOREST GIANT, by ADRIEN LE CORBEAU (Harper. $2.00). The life story of a giant Sequoia, from the time when a seed, falling from the parent tree, it was borne hither and thither by wind and stream, and other apparent chance forces, to its permanent place of rootage in the soil, till, thousands of years later, its giant form fell crashing to the ground. All this is described with vivid imagination, with comparisons of other forms of existence, the blade of grass, the human being, and the planet, and with fruitful philosophizing.

THE MYSTERY OF THE HIVE, by EUGENE EVRARD (Dodd, Mead. $2.50). Of the many books written about bees this is one of the most romantic and instructive. It reads like a novel—the kind one reads far into the night—and it goes deep and intimately into all the mysteries of bee life. So we have a piece of choice literature combined with a naturalist's scientific knowledge and the enthusiasm of a lover of nature in general and of bees in particular. What wonderful creatures bees are! This is a book for mature readers.

THE YOUNG FARMER AT WORK, by W. A. FREEHOFF (Penn Publishing Co. $1.75). This book, intended for boys from 10 to 15, is the third in the "Young Farmer Series," and continues to follow the fortunes of Clifford Davidson, who now applies the technical knowledge acquired at college in practical work. An interesting and instructive story is this narrative of the difficulties involved in reclaiming land by draining a swamp.

BREAKING SOD ON THE PRAIRIES, by CLARENCE W. TABER (World Book Co. $1.36). One of the "Pioneer Life Series," which supplies vivid, true stories to serve as a background for the study of American history and geography in the intermediate grades. This is a story of early days in the Dakotas, written out of the personal experiences of the author. These settlers showed courage and hardihood equal to any soldiers or pathfinders in their heroic struggle with nature in the raw state.

Hints for the Home Maker

INTERIOR DECORATION FOR THE SMALL HOME, by AMY L. ROLFE (Macmillan. $2.00). A new edition of a valuable work intended to guide the taste of home-makers of moderate means. The author is instructor of home economics, University of Montana. Chapters deal with the treatment of walls and ceilings, windows, floors, rugs, furniture, fireplaces, lighting, etc. It is well illustrated.

FURNISHING THE LITTLE HOUSE, by ETHEL DAVIS SEAL (Century Co. $2.00). Much of the material for this choice and attractive volume has appeared in the *Ladies Home Journal* and other leading magazines. It is all worth putting in this more permanent form. It deals with principles and shows practically how to apply them in interior decoration and furnishing. Some of the twelve chapter headings are: Walls and Ceilings, Floors of Dignity and Beauty, Curtaining the House, Creating Color Schemes, Foundations in Good Furniture, etc. A good book to consult when moving into a little house.

THE SMALL HOUSE, by MARY HARROD NORTHEND (Dodd, Mead. $2.50). Good advice by an expert on the best way to build and furnish the average house. Attention is given to such matters as the roof, windows, the porch, for the outside; and within, the staircase, books, mirrors, furniture grouping, pictures, fireplaces, bathroom, kitchen, etc.

EAT AND GROW THIN (Dutton. $1.25). A new, enlarged and revised edition of a successful volume, giving explicit advice for stout people who wish to part painlessly with superfluous flesh. It is a matter largely of eating the right kind of food, rightly prepared. There are over fifty pages of menus and recipes.

THE FARM COOK AND RULE BOOK, by NELL B. NICHOLS (Macmillan. $3.00), is not alone for those who live on a farm and, therefore, have an abundance of milk and eggs at their disposal. It should also prove of value to the city housewife, for included in its pages are a large number of attractive and practical recipes. In addition are chapters devoted to rules for cooking in large quantities, recipes for little girls to use, hints on preparing quick meals and on butchering. Then follow directions for various household operations, such as cleaning and soap-making. The last two chapters are on grandmother's beauty secrets and cooking for the sick.

CHOICE RECIPES FOR CLEVER COOKS, by LUCY G. ALLEN (Little, Brown. $2.00). The author of this volume is director of the famous Boston School of Cookery. Five hundred and forty recipes are given in these pages, and, as the title indicates, they are many of them novelties, exceptional delicacies. Some are very simple, others more difficult. All have been thoroughly tested out, "by constant use in the classes." The fascinating illustrations, alone, should create a demand for the book. Among the chapter titles are Fruit Beginnings, Soups, Fish, Egg Dishes, Entrées, Meats, Vegetables, Salads, Desserts, Ice Cream, Beverages, etc.

FOOD AND HEALTH, by INEZ N. MCFEE (Crowell. $2.50). A book about food especially with reference to health. It tells all about calories, vitamines, and the famous "balanced ration." It gives menus for children and for elderly people. There is a chapter on Important Foods and Ways to Prepare Them, and another on Beverages and Ices. But perhaps the title conveys the best idea of just what is the special feature of this book as distinguished from the ordinary cook-book.

Interesting Essays

THE MIND OF "THE SPECTATOR" UNDER THE EDITORSHIP OF ADDISON AND STEELE, by REV. CANON G. S. STREATFIELD (Holt. $1.75). It is good in these hurrying days to have brought to our attention the leisurely but wise counsellings of the quieter times of those delightful essayists who made *The Spectator* immortal. This entertaining little volume, after an introductory section on Addison and Steele, pro-

ceeds to present the sentiments of the writers on many topics, such as contentment, almsgiving, party spirit, hypocrisy, etc. And there are chapters devoted to "*The Spectator* on Men," on "Women," on "Marriage," and "On the Oddities of Life."

SUMMER GHOSTS AND WINTER TOPICS, by FELIX E. SCHELLING (Lippincott. $2.00). Almost twoscore brief papers, mostly in humorous vein, on a variety of topics; the blueberry patch, bringing home the cow, on keeping up with the times, poetic license, the English and other tongues, etc. They are delightful little essays, a volume to keep at hand for a restful hour. The author is Professor of English Literature in the University of Pennsylvania.

THE CALL OF THE UPPER ROAD, by KATHRINE R. LOGAN (Doran. $1.25). A choice little volume of inspiring essays summoning one to choose the best road for life's travel. "No matter which road you choose the time given you will be rather short. It is the quality of life and not the number of the days is most important." A goodly number of quotations in poetry and prose are woven into the text.

BETTER DAYS, by BRUCE BARTON (Century Co. $1.25). Forty-five bright, optimistic, encouraging, brief editorials on such themes as "Makers of Men," "Fools," "Little Things," "The Middle Years," "Prophets," "The Courage to Be Ignorant," "Mr. Cheops' Pyramid and Mr. Woolworth's Tower," etc. Good, sane, common sense, with a pleasing undercurrent of humor, makes refreshing and cheerful reading.

MASTER LIGHTS, by MRS. WILLIAM LOWELL PUTNAM (Houghton Mifflin. $1.50). A volume of delightful essays on such homely and intimate subjects as Friendship, Love, Growing Old, Home, Mothers-in-Law, Grandchildren, Children Playing, the Bringing-Up of Children, etc. Common sense, sympathy, understanding, kindness and optimism mark the productions.

LETTERS AND RELIGION, by JOHN JAY CHAPMAN (Atlantic Monthly Press. $2.50). One of the foremost of American essayists, Mr. Chapman always appeals to thoughtful readers. The present volume contains four essays of considerable length and a score of shorter essays grouped under the heading, "Comment and Reflection." A current of religious thought and discussion runs through all these pages and several essays are almost wholly taken up with consideration of religious matters, notably "The Story and Sayings of Christ." "Nothing seems to survive the buffets of time except art and religion," he says.

PERSONAL RELIGION AND THE LIFE OF DEVOTION, by W. R. INGE (Longmans. $1.00). A choice little volume of religious essays, on mysticism, or the practice of the presence of God; on the soul's thirst for God, on faith, hope, joy, self-consecration, the world; and a very beautiful closing chapter on Bereavement, written after the loss of a charming little daughter. This is Dean Inge at his best, breathing the spirit of hope, courage and inspiration.

ESSAYS BY PRESENT DAY WRITERS, edited by RAYMOND WOODBURY (Macmillan). Another volume of carefully selected essays, grave and gay, by the best English and American writers, including such names as William Beebe, Hilaire Beloc, Heywood Broun, G. K. Chesterton, Dr. Crothers, Galsworthy, Stephen Leacock, E. V. Lucas, etc. Forty in all.

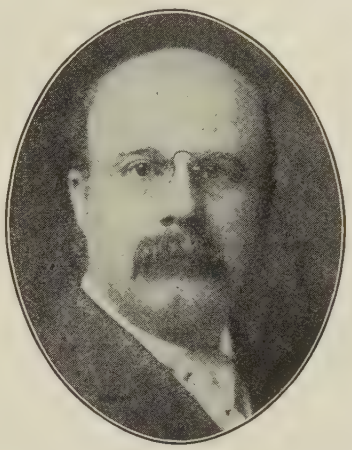
THE CONQUEST OF WORRY, by ORISON SWETT MARDEN (Crowell. $1.75). The last volume to come from the pen of the founder of *Success Magazine*. He inspires courage, the conquest of fear, the secret of the noblest success and the life most worth living. A sane, healthy, helpful series of essays.

An Outstanding New Book

THE EVOLUTION OF AN ENDEAVORER, an autobiography by WILLIAM SHAW, LL.D. (Christian Endeavor World. $2.50.)

One of the most virile and inspiring personalities in the Christian leadership of youth for two score years has been William Shaw. We welcome the story of his life told by the man who knows most about it. He does it in the third person, telling what "Shaw" did, and telling the story well. It is a story of absorbing interest, of remarkable achievement and of contagious spiritual dynamic.

Among the many interesting features of this autobiography are its revelation of the awakening of a soul and its consecration to service, "Shaw's" whole-hearted devotion of his life to Christian work, an authoritative history of



WILLIAM SHAW

the Christian Endeavor movement which he helped to lead from small beginnings to world-wide successes, intimate sketches of "Shaw's" official Christian Endeavor comrades, including the beloved high commander, Dr. Clark, and scores of loyal and inspiring personalities who have labored and led in the hosts of Christian Endeavor. Then there is the story of travel and impressions of many lands, the story of great conventions, the story of adventures in publishing, political adventures, reform crusading, and most significant and uplifting of all, the story of high adventure in Christian experience.

William Shaw went to school but little in his home village of Ballardvale, Andover, Mass., and early began work in the mill where his father worked, but he was a natural student and gained a good education by resolute habits of study. He met Dr. Francis E. Clark in Phillips Church, South Boston, of which he was a youthful member, when Dr. Clark became pastor soon after he had started Christian Endeavor in Williston Church, Portland, Maine. Then came the call to "Shaw" to become treasurer of the United Society of Christian Endeavor (in 1886), then advertising manager of the *Golden Rule* (later the *Christian Endeavor World*), then publisher and later chief owner, general secretary of the United Society 1907 to 1920, and since then honorary secretary of the World's Christian Endeavor Union and still publisher of the *Christian Endeavor World*. In 1916 he suffered a terrible automobile accident which left him broken in health but high-hearted and still devoted to the work to which he has given his life.

ROLFE COBLEIGH.

The great teacher of all learning that is worthy to be learned is personal contact.—*Frederick Temple.*

Connecticut Young People's Conference

A Young People's Summer Conference, for all the boys and girls of high school age of the Congregational Churches of Connecticut, has been arranged by the committee on religious education of the State Conference, and will be held at the Connecticut Agricultural College, at Storrs, from June 27 to July 7. The State Conference, at its last annual meeting, authorized the establishment of such a conference, and made an appropriation to cover the initial expense.

The purpose is to inspire greater loyalty to Christ and the Church; to set forth the world-wide program of the church; to instruct young people in the ways in which they can make their Christian living more useful to their church and community, and to stimulate acquaintance and fellowship among the younger members of the Congregational churches of the state.

The dean of the Conference will be Rev. O. E. Maurer, minister of Center Church, New Haven. The department of Bible study will be in charge of Sec. F. M. Sheldon of the Education Society, who will be assisted by a corps of instructors. The department of world service will be in charge of Kingsley Birge, formerly with the American Board in Smyrna, and now New England Secretary for the Y. M. C. A. Student Department. Professor Roland Bainton of Yale will direct the course in history and practice, and the department of missions will be headed by Rev. G. R. Andrews of the Education Society. Rev. F. D. Parker of Boston will conduct the devotional periods each morning, and will preach on the closing Sunday.

The morning hours will be given over entirely to the study periods, while each afternoon a full program of recreation will be carried on under trained athletic directors for the boys and girls. There will be an out-of-door sunset sing and talk every evening, followed by a meeting at which speakers of great interest to young people will address the conference.

The conference has secured the entire equipment of the Connecticut Agricultural College, which is located in one of the most attractive sections of the state in which to spend ten of the summer days. All of the buildings are new and of fireproof construction, and the campus has been planned and developed by the landscape gardeners of the college.

The complete care of the delegates will be assumed by men and women leaders carefully chosen for this work. Mrs. B. S. Winchester of Greenfield Hill will be house mother. Rev. R. H. Rowse of Hartford will be in charge of the boys' buildings, and will be director of boys' athletics.

The entire cost, including registration, will be $20 for each delegate for the entire period. Each church is entitled to ten delegates. Registrations should be sent as soon as possible to the registrar, Rev. R. J. Clinchy, at Cornwall, Ct., with the fee of three dollars. Further information may be secured from either the dean or the registrar.

Jesus' fundamental appeal was for an honest life, for a frank admission of all facts. Consequently when he stood on the threshold of the kingdom with this call for repentance he was not making an arbitrary demand, but one, in the very nature of the case, essential to an honest life. The first fact to be frankly admitted is the fact of personal wrongdoing.—*Edward I. Bosworth.*

NEWS OF THE CHURCHES

Accepts Call to Church in Boston Suburb

The call of Rev. H. A. Arnold to the pastorate of one of the outstanding churches of Greater Boston, ELIOT, NEWTON, MASS., is of more than passing interest. For five years Mr. Arnold has been minister of Washington, Toledo, O. He is a native son of Illinois, and a graduate of Beloit College with the class of 1909, for the following three years being associated with Dr. C. H. Beale at Grand Avenue, Milwaukee, Wis., in charge of young people's work. In 1912 he entered Yale Divinity School, completing the three-year course in two years and graduating *magna cum laude*. During his last year at Yale, Mr. Arnold was pastor of Middle Haddam, Ct., and upon graduation was called to First, Bradford, Mass., where he was ordained in 1914 and where he served until March, 1919, when he went to Toledo. There he has led the church forward in its various activities, its most recent notable accomplishment being the dedication of a fine Colonial house of worship. He has made the church splendidly useful as a community center. He has led the people in removing their church home to a better location, in erecting a community house, where the church has been housed for three years, and now in completing a beautiful edifice for worship. He begins his new work in Newton next fall.

REV. H. A. ARNOLD

For the past year, since the death of Dr. and Mrs. H. Grant Person last summer while on an automobile tour in Europe, Eliot Church has had as acting pastor Rev. Richard Raines, who for a year previous had been student assistant to Dr. Person. While carrying on his work as a student at Boston University School of Theology with such ability that he has this year won the traveling fellowship of Boston University, he also carried on the work at Eliot Church with a success which has been almost phenomenal. Four years ago Eliot Church was practically without any organized young people's work apart from some of the departments in the church school. Eliot Church at the present time literally swarms with young people. Any representative church function will see them in the majority. They have an organized Sunday evening meeting and are taking responsibility in all lines of church work. Much of this success is due to the efficient leadership of Mr. Raines, He has a young people's chorus which sings acceptably on occasional Sunday mornings. He enters into the social life of the young people with enthusiasm. One of his first introductions to Newton young people was when he won the tennis championship over a big field at the Burr playground. In all this he is ably assisted by his wife, who is charming socially and an enthusiastic co-operator in all his work. On last Easter nearly 75 people joined Eliot Church. Such a large group has not been taken in in recent years in Eliot Church. Mr. Raines goes abroad to study for one year and it is safe to say that when he returns he will be ready for strong leadership in any church which is fortunate enough to secure his services.

Easter in the Churches

Large Accessions at Randolph, Vt.

The largest number of new members received at one time into any church in RANDOLPH, VT., was given the right hand of fellowship on Easter by Rev. F. Wilson Day, the minister. Ninety-one members united with the church, 50 on confession. This is the largest number received in the history of Orange County and one of the largest in the history of Vermont Congregationalism. Of this number, 32 were men and 49 were heads of families. The oldest member baptized was 70 years of age. As an appreciation of the good work accomplished the pastor's salary was recently raised $500.

Pueblo's Pre-Easter Campaign

FIRST, PUEBLO, COL., put on a successful pre-Easter campaign. About three months before Easter the pastor, Dr. O. O. Smith, began to prepare the church for the campaign, which was to last 30 days, culminating with Easter. Cards were gotten out pledging those who signed them to various activities, such as joining the church, attending services at least once each Sunday, attending the Wednesday evening meeting, joining and attending Sunday school, the Christian Endeavor Society, ladies' organizations, men's club and Boy Scouts. A certain per cent. was allowed for each of these activities. The pastor announced that the four highest teams would receive as tokens of appreciation, roses of Sharon, lilies of the valley, carnations, and forget-me-nots.

The work moved along quietly and earnestly and on Easter Sunday afternoon, at a Vesper Communion service, 78 persons were received into membership and 30 of the number were baptized. While a number came from the church school, the group represented 40 families that had never before been identified with the church by church membership.

This group makes 121 who have been received into church membership during the 13 months Dr. Smith has been pastor of the church, and brings the church membership to 321.

In addition to the large amount of pastoral work necessary to bring about these results, the pastor has made some 50 special addresses during the past six months. Plans are being developed to enlarge the church, that the work may move on more efficiently. The older members of the church are greatly cheered by the rapid growth and splendid outlook for the future.

CENTRAL CHURCH, DALLAS, TEXAS

This fine plant, erected a few years ago, is already crowded to capacity, the parish house and Sunday school rooms proving too small for the growing work. Rev. Thomas Harper, the pastor, not only preaches to a large congregation in this building but also reaches a large audience over the radio, giving a review of the Sunday school lesson on Saturday evenings.

Easter at Perry, Ia.

PERRY, IA., observed Holy Week with a service every evening. The pastor, Rev. C. W. Bast, spoke on the following subjects: "Christian Recognition," "The Soul of Religion," "The Highest God," "The Spirit of Love," and "Why Did Jesus Die?" On Thursday evening the Communion service was held in memory of its institution. At Easter time 24 people were received into the fellowship of the church, one by letter and the rest on confession.

In New London County

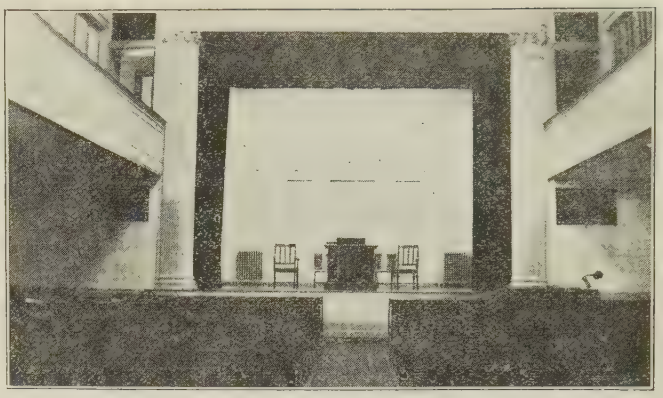
On Easter Day TAFTVILLE, CT., dedicated a tablet to a beloved deacon and installed a new pipe organ. Private gifts in addition to the donations of the church had increased the fund to $3,500 for the purchase of this beautiful instrument. The pastor, Rev. E. G. Crowdis, is much encouraged by the increase of interest in all branches of his work.

On Easter Sunday FIRST, NORWICHTOWN, CT., received 63 members, the largest accession in the history of the church, which is over 260 years in age but is still active and influential. There were large additions in many Congregational churches in the county, especially in the First and Second Churches in New London on the same date. A. S. B.

At West Pittston, Pa.

FIRST, WEST PITTSTON, PA., had a stirring time during the Lenten season, Holy Week, and Easter Sunday services. During Holy Week a series of services were held. The pastor, Rev. H. C. Stallard, exchanged with Rev. Enoch Hughes of Scranton; on Tuesday with Rev. Kyle Booth of Plymouth, Scranton. The Wednesday evening services were conducted by the pastor, Rev. T. C. Edwards of Edwardsville preaching the sermon. On Thursday evening the pastor preached and on Friday Rev. M. M. Hughes of Pittston preached, the pastor filling an engagement for him at the East Side Presbyterian Church.

The Easter services consisted of an early morning prayer service with the sacrament of the Lord's Supper. The regular morning service consisted of special music by the junior girls' choir and the sacrament of the Lord's Supper, and the reception of a class of candidates into membership, numbering 18 on confession. Thirteen babies were baptized. The evening service was given to the rendition of an Easter cantata, "Jesus Lives," with a choir



INTERIOR VIEWS OF NEW PARISH HOUSE AT WATERTOWN

At left: primary and kindergarten room; at right: assembly room, looking toward the stage.

of some 50 voices. The congregations at all services taxed the seating capacity of the church.

The work of the church is steadily going forward. In the four months of the pastor's ministry 36 have been received into membership. The church is making marked strides in its financial income. All of this is as a result of a thoroughgoing every member canvass. Rev. H. C. Stallard is pastor.

Watertown's New Parish House

The recently dedicated parish house of PHILLIPS, WATERTOWN, MASS., Rev. E. C. Camp, pastor, is the first unit in a new church building plan which was begun in 1915. The plans call for a church in the Georgian type of architecture to be built of water-struck brick. The parish house conforms to this style and is built of bricks having a color and texture similar to, although less pronounced than, those characteristic of the tapestry bricks.

The main part of the house is approximately 50 by 100 feet. It contains a fine assembly room surrounded on three sides by a balcony seating approximately 600 people. On the balcony are five class rooms on each side and at the back are three tiers of raised seats. The class rooms have doors with glass panelings which fold back against the walls of the rooms. Each room has a built-in blackboard, an electric light, and a signal bell, and all but two an outside window.

The building is entered through a small outer and a larger inner vestibule, from which on either side stairways go down to the banquet room in the basement and up to the balcony floor. On either side of the inner vestibule are rooms about 12 by 13 feet in size, which are used for class rooms and, by an ingenious arrangement of removable overhead racks, on occasions, as coat rooms. Above these rooms and the vestibule are three other class rooms.

At the other end of this part of the building is a combination platform and stage, 20 by 24 feet, with two rooms on either side, both below and above, which may be used for dressing rooms and school purposes.

On the rear of the right side of the building is a wing, 20 by 42 feet, two stories high. On the ground floor of this wing is the kindergarten and primary room, fully equipped for these purposes, and having a separate entrance and vestibule, with a toilet and coat room on either side. Above this room is a large, sunny room used by the growing men's class.

On the other side of the main room is another wing, about 31 by 40 feet, which opens into the present church and will also open into the new one. In this wing are the ladies' parlor, retiring room, with toilet and kitchenette, and the connecting corridor. There is an outside entrance into this corridor. Iron stairways with cement treads on both sides of the platform lead to the balcony level and also to the basement. Above the ladies' room is another fine large room designed for a library and used also for the Lincoln Class of young men.

The basement, a light and airy space owing to the areaways on three sides and six-foot windows, is given over to the banquet rooms, kitchen, and toilet rooms. The two banquet rooms, separated by sliding doors, may be thrown together and will then accommodate about 400 people at once. The kitchen and serving room, of equal size, occupy the space under the primary wing, and are completely fitted up with gas ranges and oven, coffee percolators, and other household conveniences. The toilet rooms in the other wing have tiled walls and are in every way most sanitary. The concrete flooring of the basement is covered with a mastic preparation to soften it and deaden the noise.

The boiler room is entirely detached from the parish house and is equipped with an automatic oil-burning heating system with vacuum pump. A moving picture booth has been built into the house and is equipped with a Simplex motion picture machine, projecting pictures upon a silvered screen, so-called. Signal bells, a house telephone and various devices add to the facilities and testify to the thoughtful planning both of the architects and the building committee. Recreational facilities were not provided in this building since the old chapel is available for these purposes.

The interior of the building is decorated in two shades of ivory or gray paint. The lighting is both direct and indirect. The proportions, simplicity, fine workmanship and harmony of coloring have produced a structure singularly pleasing as well as useful for the work of the church. The architects were Mr. George F. Newton and Mr. Robert H. Wambolt of Boston and the builder was a young member of the church, Mr. William Donaldson, to whom the church is greatly indebted for the excellent construction of the building. The cost of the building is approximately $125,000 and of the furnishings about $6,000. To these items must be added the land, which cost $9,100.

CHURCH BUILDING AND PARISH HOUSE AT WATERTOWN

Annual Meetings

HOLLYWOOD, LOS ANGELES, CAL., Rev. James Lash, pastor, received 106 members, 28 on confession, bringing the enrollment to an even 600. Some 150 people give regular service as officers, teachers, chairmen of committees; more than 50 acting in the church school and 40 in the young people's organization. The church school, carefully organized, is so prosperous as to demand immediate relief in room and equipment. A step forward has been to secure Mrs. James Wallace as director of religious education. This church has a wealth of young people, 125 in regular attendance in its organizations, with some 58 interested in study in groups of Christian training for leadership. In addition to their other programs they are active in social service, having visited 25 social service centers, given definite help to the county hospital, soldiers' home, midnight mission, crippled children's home, besides food and clothing to 25 needy families. A brotherhood of 100 members gives aid in four directions: to the young people of the church, to the Pacific Lodge for Delinquent Boys, to the Midnight Mission for men, and to the new Hollywood Hospital, to which they contributed furnishings for a unit at a cost of $250. The home expenses call for a budget of about $20,000. To the apportionment, there was paid last year $4,087, besides considerable sums to other causes.

MOUNT HOLLYWOOD, LOS ANGELES, CAL., received 108 members, 51 on confession. An attendance at church school of toward 500 makes plans imperative for a parish house and the securing of a boys' worker. Two schools of missions, with four classes, were conducted during the fall and winter. $3,792 was given

to apportionment objects and jubilee fund, and generous contributions were made to other causes. With the minister, Rev. E. P. Ryland, one of the outstanding leaders in the city in agencies for social welfare, the congregation is unusually alive in social remedial work and the world-wide interests of Christianity.

First, Pasadena, Cal., had a gain of 99 members, which brought the enrollment to 1,108. The enrollment in the church school was 723, with an average attendance of 368. A men's Bible class of 66 was notably generous in its class gifts, contributing $500 to extra charities. Two other great classes are one of women, with an average attendance of 50, and a co-workers' class, with a membership of 75. In this church the Women's Missionary Society, with a membership of 250, singularly exceeds that of the Church Aid, with 149, who, however, are exceedingly active, making the first donation of $2,000 to the "new church" fund. There are a prosperous men's club and a troop of Boy Scouts. About $17,000 was expended in local church activities; $9,394 for apportionment and jubilee funds; $1,000 for the Union Japanese Church, $550 for relief in Europe and Japan; and other objects were sustained. Under the leadership of Dr. D. F. Fox, a great new church is evolving. One Sunday morning, "without any pressure or hold-up methods, a collection in cash and pledges was taken amounting to $184,500." This has passed the $200,000 mark, and there is an equity in the old property of $100,000. A block of land in a choice location has been purchased for a splendid plant.

First, San Diego, Cal. Rev. Roy Campbell, the minister, is considered by many to be the best preacher in his city, and the congregations crowd the building both morning and evening. Recently a little book, *Three Vital Questions*, containing three of his sermons, has met with much favor. During the year 74 members were received, in addition to 51 from Plymouth Center, amalgamated with First Church, making the enrollment 634. There is a church school enrollment of 500. During the past year an excellent parish house was completed. About $30,000 was expended in church expenses and improvement. On the apportionment and the jubilee fund $5,472 was paid, besides large sums for other benevolences.

Easton, Mass., reported a financial condition better than for many years. The minister, Rev. C. H. Baldwin, whose services have been commented upon in these columns, stated that the membership had been "increased nearly 50 per cent. male," from a total of 162 to 390. He added: "The hopeless church is one which has admitted, 'It can't be done.'" On Easter 42 more persons were received. Mr. Baldwin has returned from a month's vacation and purchased a farm in the parish, for permanent residence.

With the States in Conference

The Florida Meeting

Most of the Florida churches were represented at the 41st annual meeting of the Florida Conference at Winter Park, April 22-24. The best of Florida's good weather favored the meeting. The beautiful lake region of Winter Park was attractive. The gracious hospitality of the Winter Park Church, led by Dr. and Mrs. C. A. Vincent, gave the meeting a delightful sense of the warmth of our Florida fellowship.

The remarkable development of Florida and the forward movement in our churches made for optimism and inspired confidence in the large plans for Congregationalism in the state. Within the last three years apportionment gains have been almost 40 per cent., and the number of members and churches is steadily increasing. The organization of the Coral Gables Church in February, by Dr. Royce, is typical of possibilities under adequate leadership. This young church has about 100 members and has raised, within its membership, $40,000 toward the first unit of a $150,000 house of worship. St. Petersburg has completed its fine parish house, giving the church the best equipped plant in the South. The congregations during the tourist season have numbered 2,000, with hundreds turned away. The edifice of the Winter Park Church, nearing completion, will be one of the finest specimens of ecclesiastical architecture in the state of Florida. Orange City has doubled the capacity of its house of worship to accommodate growing congregations. Pomona is planning to rebuild the parsonage recently destroyed by fire. Five churches have purchased new lots or are planning to build on their present church sites. Recognizing these possibilities, the Home Missionary Society has largely increased its grant to Florida for new work, and additional funds are being raised by the churches of the state.

The program reveals the fact that the Florida churches are being manned by strong pastors in the full power of middle life. Notable was the sermon by Rev. E. C. Gillette and the addresses by Rev. C. L. Hanscom of Mt. Dora; Rev. Fred R. Marsh, of Tavares; Rev. Kerrison Juniper of St. Petersburg; and Rev. W. H. Pound of New Smyrna. President Frank E. Jenkins brought a powerful message on the character resources of the South, especially of the mountain region, and Dr. S. L. Loomis presented the work of the A. M. A. in a way highly creditable to the Society. There was deep regret that Dr. Frank L. Moore was detained in Miami because of a sprained ankle that quite demoralized his noble clerical anatomy. Equally regrettable was it that Dr. Luman H. Royce was detained by pressing work at Coral Gables.

Of great and abiding interest and importance was the favorable action of the Conference on the Rollins College union. A year ago the Conference took favorable action on a plan of union that would make Rollins a union college, representing the Congregationalists, the Presbyterians, U. S. A., and the Presbyterians, U. S. A committee of three was appointed at that time, with power, in conference with three men outside of Florida. This committee suggested changes in the original plan that would recognize the moral claims of our denomination on Rollins College and bring the union into harmony with the Congregational method of a self-supporting board of college trustees. The two Presbyterian committees have unanimously approved the suggested change and it has the sanction of the college trustees. If adopted at the fall meeting of the two Florida Presbyterian Synods, as is expected, Rollins will be a union college, supported by these three great denominations and with every possibility of becoming one of the leading colleges of the South. A part of the program was a session of the conference and college faculty and students in the college chapel and addresses by President Sprague to the pastors, and the singing of the Rollins College glee club at the closing session of the conference.

The efficient organization of the Florida women, with Mrs. R. N. Ward as president, held a strong meeting and lined up the women of the state with the apportionment movement and the large plans for Florida. Mrs. Ensminger of Star, N. C., secretary of woman's work in the Southeast, attended and inspired the women with her greetings from the wide field and her suggestions for the future.

Social features of the meeting included a motor trip through Winter Park, Orlando, and the charming lake region; and a banquet at the Woman's Exchange Building. And who could forget the bushels and bushels of delicious oranges in the church vestibule to be eaten during intermissions or carried to one's place of entertainment. Dr. W. H. Carter, for many years leader of Home Mission Work in Wisconsin, attended the meeting and led a devotional service. Rev. Orvis T. Anderson, recently elected pastor-at-large for Florida, was introduced to the conference. For more intimate contact with the work in Florida, the office of the Southeast will be moved in September from Atlanta to Jacksonville. Supt. Lewis H. Keller was elected superintendent of Florida, with plans for an adequate field force for the growing work. The next annual meeting will be held in Jacksonville. Moderator Brower, of First, Tampa, wielded the gavel with becoming grace and dignity, handing it over to his successor, Rev. Kerrison Juniper, of First, St. Petersburg. L. H. K.

Rhode Islanders at Providence

The Rhode Island Conference convened at Beneficent Church, Providence, May 6-7. The new officers are Rev. John M. Wathen, Woonsocket, president, and Mr. Edward A. Stockwell, Providence, vice-president. The report of the registrar, Dr. G. A. Burgess, showed 478 new members added, and a total of 10,067 members in 35 churches. The apportionment benevolences were $52,247, and adding the Pilgrim Memorial collections and other Congregational gifts and undenominational offerings the total was $77,758, or over $7 per member, of which 1,439 were reported absent. A marked prosperity characterized all the churches. Five young pastors have been settled during the year and but one considerable church is pastorless.

These newer pastors occupied the devotional periods. Rev. Theodore Bacheler and Rev. A. W. Bailey presented the religious education of the youth. The outside speakers with vital messages were Dr. D. Brewer Eddy, who showed large open doors everywhere in the Orient, bright with the morning glow; Miss Helen Calder, who spoke of woman's share in the work; Miss Lorna Townsend, who told of her work among the Kentucky hill folk; Dr. G. W. Nash and Dr. Frank M. Sheldon, who spoke on education. Philosophical and inspirational were the messages of Rev. Stanley Morrison of Australia and Secretary C. E. Burton of New York. Dr. A. J. Covell of the Board of Pastoral Supply presented our ministerial problem, with one generation of ministers dropping out for other service through war conditions. There was not a discordant note in the whole conference. Even Hon. N. W. Littlefield found something to glory over in the prohibition outlook, and Dr. A. H. Bradford stressed the comfort of our fellowship in his closing hymn and prayer.

G. A. B.

Convened at Mobile

The Congregational Conference of Alabama (colored) held its 49th annual session with First Church, Mobile, March 26-30. The entertaining church, having been without a pastor for nearly a year, felt that it could not

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assume so great a responsibility. Superintendent Barnwell came on the field and acted as pastor three weeks prior to the Conference and with the assistance of Principal W. F. Harding of Emerson Institute, succeeded in heartening the members and making the necessary plans for the care of the conference.

The Alabama churches reported an increase in membership and improved financial condition. There is a growing tendency on the part of the churches to meet the apportionment.

Never before has such keen interest in the young people of our group been manifested. Pastors and laymen expressed themselves as feeling that more time is needed for the young people's meeting and that they should have a larger place on the program. Therefore the Sunday School Association and Christian Endeavor Convention voted to hold their meetings apart from the state conference, the first meeting to be held in Birmingham in August.

The *District News*, edited by Superintendent Barnwell for the benefit of the churches of his district, met with so much favor that the superintendents of the South felt that it should be made the organ of the entire Southern field. The matter of taking it over was brought before the conference and approved. Superintendent Lawless is bringing the matter before all of the state conferences for their approval.

The addresses of Mrs. F. W. Wilcox of New York, Rev. E. H. Phillips of New Orleans and Dr. J. P. O'Brien of Straight College were helpful and inspiring.

After four days of business and fellowship the conference adjourned to meet at Talladega in 1925. A. L. B.

Kansas Conference

The 70th annual meeting of the Kansas Conference met with Plymouth Church, Lawrence, May 6-8. The attendance was unusually large. The entertainment was superb. Mr. D. O. Coe of Topeka served as moderator and Rev. T. K. Bosworth of Kiowa as scribe. The conference sermon was given by Rev. H. O. Judd of Garden City on the theme, "The Privilege and Power of Our Ministry." Rev. F. L. Fagley of the Commission on Evangelism and Devotional Life had charge of the devotional periods. The other out-of-the-state speakers were Sec. C. H. Patton of the American Board, Sec. E. M. Halliday of the C. H. M. S., Pres. O. S. Davis of Chicago Seminary, Mrs. H. H. Hart of the Schauffler School, Miss Mary D. Uline of the W. B. M. I., and Mr. Roger Leavitt of Cedar Falls, Ia.

A complimentary banquet was given by the entertaining church on Wednesday night to a company of guests which taxed the capacity of the Plymouth parish house. The banquet was followed by separate meetings for men and women at which the distinguished guests of the conference spoke. Fifty laymen from Topeka, 30 miles away, drove over for the evening.

The conference expressed itself in favor of a closer relation with the educational institutions of the state and of rallying the home to a greater activity in religious education. While the apportionment for benevolences has not been met there are ample signs that the Pilgrims of Kansas are going to make a heroic effort to reach it this year.

Rev. J. B. Gonzales was unanimously elected as superintendent for a term of three years with an increase of $600 in salary, and Rev. Aaron Breck continues his faithful duties as treasurer. The conference broke the precedent of a single term for the moderator and re-elected D. O. Coe. Rev. W. F. Slade of Manhattan was elected assistant moderator and Rev. J. C. Prince continues as educational secretary. J. C. P.

From East to West

MAINE

New Members for York Village

At the Easter Communion 21 were received into the membership of First Parish, York Village, 12 by confession. On confession of faith one was a lady 84 years old. First Parish is the oldest parish in Maine. It increased its benevolence contributions more than 250 per cent. for the past year. In place of a midweek meeting the pastor, Rev. A. S. Hawkes, has conducted a large and enthusiastic class in a study of the *Life of Christ in Art*, using the fine book by Prof. Albert E. Bailey. This study has met the problem of midweek service most successfully for the past two winters.

Unite with First, Bridgton

The first Sunday in May six young people united on confession with First, Bridgton, three of them high school boys from the pastor's Sunday school class. On Easter Sunday an elderly lady unable to attend church services was received into membership and the baptismal service was performed at her home Holy Thursday. Rev. W. A. Richmond is pastor of First Church.

NEW HAMPSHIRE

Assistant at Franklin St., Manchester

Miss Mary L. Beals has been called to the position of assistant to the pastor of Franklin Street, Manchester. She is the daughter of Rev. C. E. Beals, pastor of South Main Street, in the same city. Miss Beals has studied at Wellesley College and has had experience in settlement work at the Lincoln Center, Chicago. During her father's pastorates in Conway and West Manchester she has been active in church and woman's club work. In her new position Miss Beals will work in the church school and young people's organizations. Rev. J. M. Phillips is the pastor of Franklin St.

MASSACHUSETTS

Endorsement of Shawmut Church

Shawmut, Boston, of which Dr. A. F. Pierce has been pastor for two years, has gained the hearty endorsement of a council of churches called to consider present conditions in the South End of Boston in general and Shawmut Church in particular, on May 12. Two years ago a church council almost

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identical in representation to the last one approved the report and recommendation of its committee suggesting that Shawmut Church should be closed, and missionary help was withdrawn, on the ground that the church did not seem to be needed. The church felt otherwise, and bravely kept on, calling Dr. Pierce to the pastorate.

During the two years, unaided, the church has paid all current expenses and made substantial payments on old debts. The property has been repaired and the work of the church extended. Reports to the council showed a large white Protestant population surrounding the church and needing its ministry, actually under-churched. Shawmut at nominal rental provides also a meeting place for dependent Armenian churches of considerable numbers but whose members are largely poor refugees from Turkey. Other religious gatherings are held in the church and various organizations representing good causes meet there in addition to the many religious and social gatherings of Shawmut Church and its various departments and related societies. Shawmut was shown to be in a strategic position to do needed missionary work in addition to the services for its regular loyal constituency. Because of lack of financial resources it needs outside help if it is to do the work at its doors.

Many members of the council spoke in appreciation of the fine work of Dr. Pierce and the active members of the church, and expressed faith in its future. It was voted, with no opposing vote, that it was the sense of the council that Shawmut Church should go on, and it was recommended that the Massachusetts Home Missionary Society, the Boston City Missionary Society and the Congregational Church Union of Boston and Vicinity should co-operate in giving financial support. Rev. E. M. Camp of Watertown was moderator of the Council, and Rev. A. J. Marsh of Jamaica Plain was scribe.

Miss Ruth Richards Licensed to Preach

Miss Ruth Richards, daughter of Rev. T. C. Richards of Mystic, Medford, on May 6, was licensed to preach by the Woburn Association. Miss Richards is a graduate of Mount Holyoke College with the class of 1918, where she also took a year of graduate work in Hebrew, at the same time serving as reader in the Bible Department. During the summer of 1919 she was acting pastor at Granby, Vt. More recently she has been assistant to Dr. Jason N. Pierce (now at First Church, Washington) at Second, Dorchester, Mass., director of religious education at First, New Bedford, Mass., and at present is director of girls' work and organist at Maverick, East Boston.

New Parish House at Lowell

ELIOT-UNION, LOWELL, has just completed extensive alterations and additions to its church plant. The old vestry located under the auditorium has been cut up into three department rooms for the church school, a pastor's office, and a fine kitchen fully equipped and most conveniently located.

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Classified Columns

Advertisements under these headings cost four cents per word each insertion, including initials and address, minimum cost 60 cents per insertion. Keyed ads. (care *Congregationalist*, Boston,) cost 15 cents additional.

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school purposes, also as a dining room for large gatherings, and for social purposes. Several rooms in the new part are available for class use.

These changes and additions provide Eliot-Union with up-to-date facilities for carrying on its educational and social activities.

A service of dedication was held Sunday afternoon, April 13. The pastor, Dr. Wm. B. Tuthill, gave an address on "The Parish House Ideal." Other brief addresses were given by Prof. L. A. Olney, chairman of the building committee, E. T. Shaw, superintendent of the church school, and Rev. J. M. Reis, pastor of the Portuguese people who worship in this church.

RHODE ISLAND

Leaves Kingston for Methuen, Mass.

Early in April Rev. E. W. A. Jenkinson was dismissed from KINGSTON to accept a call to the pastorate of First, Methuen, Mass. The council expressed appreciation of the work of Mr. Jenkinson at Kingston for two years and passed resolutions of good will.

CONNECTICUT

Large Increase to Poquonock Membership

Rev. V. L. Greenwood may well rejoice in the impressive service held in POQUONOCK, April 13, when 68 members were received into the church, either on confession or by letter. Included in this number were the pastor himself, Mr. Greenwood, and his two daughters. It was the largest number ever received into the church at any one time and probably the largest number ever received at one time in any church in the town of Windsor.

South, Hartford, Receives New Members

Many of the Hartford churches have been receiving large accessions this season. In some churches they were received at the special Communion service on Thursday evening of Holy Week; in others on Easter Sunday; in still others at the May Communion. SOUTH, HARTFORD, received 62 at the Thursday evening service, April 17. The number included 44 on confession, of whom 25 had been members of the pastor's preparation class conducted through Lent.

Fiftieth Birthday of Park, Norwich

On Sunday evening, April 27, PARK, NORWICH, observed the 50th anniversary of its organization in 1874. The ministers of the other Congregational churches in the city were present, their churches being closed to take part in this anniversary. Rev. J. R. Danforth of Second, New London, preached the sermon. Rev. S. H. Howe, who has been pastor of Park for 40 years, is the third pastor the church has had. The others were Rev. Malcolm M. Dana, 1874-1878, and Rev. Leonard Woolsey Bacon, 1878-1882.

Mr. Halliday Addresses Men's Club

The Minute Men of WEST HARTFORD held their annual meeting April 25. Supper was served by the ladies of the "Graystone League." Rev. Ernest M. Halliday of the Church Extension Boards gave a stirring and practical address on "Which Way, America?," dwelling on the duties of citizenship. Mr. Frank J. Sparks was re-elected president of the Minute Men.

NEW YORK

New York City Association Meeting

At the May meeting of the New York City Association, held May 8 at the Mount Vernon Heights Church, the moving picture machine as a factor in church life was considered. Dr. H. D. French, pastor of the Church of the Pilgrims in Brooklyn, opened the discussion with a statement of his own experience in using feature pictures for the regular Sunday evening service. Dr. French emphasized the need of the best equipment possible, the best pictures thoroughly edited, and accompanying hymns on the screen. He preaches a brief sermon from some lesson of the picture presented. He is having marked success.

Rev. R. A. McConnell of South, Brooklyn, then presented a type of Bible picture which he is using, descriptive of Oriental harvesting. Mr. McConnell has not been using the movie very long but finds this type of picture with geographic and historic films of Bible life most helpful. He has not succeeded in getting anything of the dramatic Bible presentations that is at all satisfactory.

The third demonstration was given by Rev. John Stapleton, one of the ministers of the Westchester Church, who used an industrial film descriptive of the orange industry in California, to illustrate the use he makes of this factor as a parable of the outdoor life. In two of the congregations of Westchester Church he has used this type for the last winter, finding in it the basis for a thoroughly spiritual evening service with the aid of all the attraction the moving picture offers. One of the advantages of this type of film is that the reels may be obtained free, of course with the exception of transportation fees, from the Industrial Y. M. C. A. of New York City. A full account of this use of the movie, particularly adapted to small churches, is found in an article elsewhere in this issue.

When Sunday Comes

By John Andrew Holmes

The church is the lecture room of the school of Christ: everywhere else is the laboratory.

Gloversville's Encouraging Financial Report

FIRST, GLOVERSVILLE, Rev. A. P. Manwell, pastor, began its fiscal year, April 1, with a cash balance of over $1,400. A year ago the debt on the church was more than $11,000. Under the direction of the chairman of the finance committee, Mayor John W. Sisson, this has been provided for, the largest budget in the history of the church over-subscribed, including a generous increment to the minister's salary, and there is a book balance, all pledges considered, of more than $2,000. This has been done with local business conditions far below normal. Other phases of church work have not been neglected. Nineteen have joined the church since the beginning of the year.

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PENNSYLVANIA

To Erect New Church Edifice

ARMENIAN, PHILADELPHIA, Rev. P. S. Levonian, pastor, is perfecting its plans and arranging its finances for an early start toward the erection of a church building on its fine lot between 60th and 61st Sts. in West Philadelphia, a central location for the Armenian population.

OHIO

In and Around Cleveland

PARKWOOD, LAKEWOOD, moved into its new capacious portable building on Easter day, and dedicated the Sunday following, with great increase in Sunday school and all audiences. This newest church of the Cleveland Union has been promoted by the Union, which purchased its lot—and loans the money for the building, paying the larger part of the pastor's salary. Rev. C. J. Dole deserves the credit for assembling this fine company of people of all denominations, by his courtesy and liberality and patience. The church is well located on a through car-line in the midst of a residence, middle-class population and is the only Protestant church within a half-mile radius.

Cleveland Presbyterians and Congregationalists continued their united intercourse at their spring meeting, sitting down together for supper in the South Presbyterian Church, and then adjourning to the auditorium for a notable sermon by Dr. Huber of the First Presbyterian Church of Akron, followed by a tender Communion service. The business of Presbytery and Union was transacted in separate meetings.

Easter was a great day in all our Cleveland churches, audiences crowding all the churches to the doors. A large number of accessions to membership is reported. D. F. B.

MICHIGAN

Installed Pastor of Kalamazoo

KALAMAZOO'S Easter class numbered 115, making a total of 175 who have united with the church since Jan. 1. Most of this number are heads of families and nearly one-half are men. The Sunday audiences have far exceeded expectations, and nearly 1,000 were present Easter morning. A goal of 300 new members has been set for this year.

Installation services for the new minister, Rev. T. T. Phelps, were held May 1. In the afternoon Dr. E. B. Allen gave a masterful address upon "The Church and the Young People." Dr. C. B. Emerson followed with an address of remarkable power and quality upon "The Church and the Social Order." President Voelker of Olivet College closed the program with an address upon "The New Religious Education." Dr. Frederick F. Shannon delivered the installation sermon.

The charge to the minister was given by Dr. Paul Yourd of Benton Harbor, and the charge to the church by Dr. E. B. Allen. Dr. Sutherland, the state superintendent, delivered the installation prayer.

ILLINOIS

Receives Robert W. Gammon Cup

NEPONSET has just completed its 69th year of service to the community. It was organized April 21, 1855. The past year has been a fruitful one in many ways, under the leadership of Rev. C. E. Goddard. During the year the church has added 31 to its membership, 28 of them on confession. The 31 is equal to the number received into the church during the past ten years. The total membership is now 175.

The church boasts a children's vested choir and a weekly printed calendar, and the minister preaches in a robe—all in a community of 600 people. The church school is organized along real religious educational lines and this year received for the greatest increase in percentage on the Pilgrim Standard the Robert W. Gammon Cup given by the State Conference.

CALIFORNIA

Celebrates Anniversary of Minister

On April 6, BEREAN, LOS ANGELES, celebrated the sixth anniversary of the coming of their minister, Rev. W. P. Hardy. Fifteen members were received, including four by affiliation, the latter being a method which the church finds of value to those held to another church by sentiment, or among those temporarily residing in Los Angeles. Mr. Hardy has been a minister in Los Angeles for 35 years, longer than any other Congregational pastor. In his church great emphasis is laid upon prayer and Bible study. Visitors often remark upon the "spiritual atmosphere" found there—a tone of loyalty, reverence, good will, and harmony.

Ministers Gather at Avalon

For the 12th time, the Congregational ministers of Southern California spent Monday to Friday of the week following Easter on beautiful Catalina Island at Avalon. Rev. LaRue Watson, the host, who came to the pastorate last September, wrote out his rapture in the following "Greeting to Catalina":

Catalina, isle enchanted,
Here's a greeting from my heart;
You're a gem, if e'er there was one,
From all others set apart.

Charming are thy shores and mountains,
Bright blue skies and waters clear,
With a lure beyond description
That prevails throughout the year.

And thy people are as winsome
As thy coves and crescent bay;
Hospitality, o'erflowing,
Fills with joy the livelong day.

Here's to you, then, Catalina,
Avalon and farthest shore,
You have won my deep affection,
And I'm yours forevermore.

Here for the four days was assembled the largest number yet. There were morning convocations on the round top: "Preaching," led by President Herman Swartz of Pacific School of Religion; "The Pastor," by Rev. E. D. Gaylord of Messiah, Los Angeles; "Books," by Rev. Carl Patton of Los Angeles; "The Culture of the Soul," by Rev. John Gardner of Riverside. Afternoons we did what we would. In the evenings came a more formal address in the church: "Social Responsibility," Rev. E. P. Ryland, Mt. Hollywood, Los Angeles; "Recruiting the Ministry," by President Swartz; sermon, "The Heavenly Vision," by the nestor of the convocation, Rev. James M. Campbell; "Radicalism and Reverence," by Rev. Lawrence Wilson of Mission Hills, San

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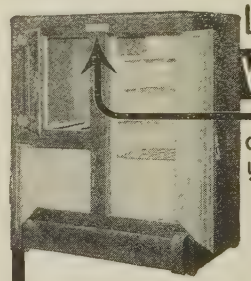
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Diego. Included in the events was a jolly picnic on the beach at which the ladies of the church provided lunch and the ministers disported themselves in the various antics. What are these ministers—standpatters? Radicals? On a straw vote taken among 60, 41 voted for Coolidge, seven for Sweet, and the rest, scattering. Rev. LaRue Watson does eminently well as minister. The interior of the building has been renovated, a goodly number of new members received, and a hearty spirit is found throughout. C. F.

WASHINGTON

Church School Institute in Seattle

Under the direction of Rev. Fred Grey, district secretary of the Education Society, a church school institute was held recently in Seattle for four weeks, one night each week, in four centers: Keystone, Columbia, Beacon Hill, and Fairmount. The staff of instructors consisted of Secretary Grey, Dr. E. L. Smith, Dr. C. E. Hesselgrave, Dr. H. C. Mason, Rev. Rudolph Ericson, and Rev. J. P. Clyde. Secretary Grey took for his theme, "Jesus as a Teacher"; Dr. Smith, "The Gospel of Mark"; Dr. Hesselgrave, "Archæology and the Bible"; Dr. Mason, "Science and the Bible"; Mr. Ericson, "The Teacher and Theology"; Mr. Clyde, "Principles of Right Living." The institute was for church school teachers, officers, and workers. It was well attended, that held in Fairmount averaging 55. By holding the sessions this year in four widely separated centers four times as many in total attended as attended last year when all sessions were held in one downtown center. The interest this year was so great, and the benefits resulting so manifest, that it is planned to hold similar institutes each year.

Church and Ministerial Record

Calls

ANDERSON, J. A., Swedish, Orange, Mass., to Manchester, N. H. Accepts.

ARNOLD, H. A., Washington, Toledo, O., to Eliot, Newton, Mass. Accepts.

BLAKE, E. T., Pembroke, N. H., to Federated, Cotuit, Mass.

CHAPMAN, H. E., Seeley, Cal., to Willowbrook.

CRONMILLER, B. W., South Hadley, Mass., to East Jaffrey, N. H.

CUTLER, A. E., Wahoo, Neb., to Stuart, Ia.

FARNHAM, GEORGE, Mystic Ct., to Cleveland Park, Washington, D. C. Accepts.

HATCH, D. P., JR., Hartford Seminary, to Woodstock and North Woodstock, Ct. Accepts to begin June 1.

HUMPHRIS, W. P. A., Northfield, N. Y., to Federated, Orwell. Accepts to begin June 15.

MACMAHON, E. T., Los Angeles, Cal., to North Wilshire, Los Angeles.

SMITH, E. S., Los Angeles, Cal., to Seeley.

WHEELOCK, A. S., Free, Andover, Mass., to Willimantic, Ct.

Resignations

CHAPMAN, H. E., Seeley, Cal.

RICHARDS, T. E., Saugerties, N. Y. Effective June 30.

SOUTHBY, M. A., North Wilshire, Los Angeles.

VON DER SUMP, F. H., Trinitarian, New Bedford, Mass.

Accessions

	Conf.	Total
CALIFORNIA		
Calipatria, Union	6	18
Hyde Park		15
Los Angeles, Berean		11
CONNECTICUT		
Collinsville	12	14
North Haven	12	13
FLORIDA		
Jacksonville, Union	20	32
ILLINOIS		
Oak Park, North	4	6
IOWA		
Davenport, Edwards		36
MAINE		
Bridgton, First	6	6
MASSACHUSETTS		
Clinton, First	18	21
Danvers, Maple St.	24	27
Holyoke, First	30	43
Malden, Maplewood	16	18
Melrose Highlands	10	30
Newton, Auburndale	7	11
First,	6	7
Southbridge, Elm-Street	4	6
MICHIGAN		
Big Rapids, First	13	22
Lansing, Pilgrim	30	42
MINNESOTA		
St. Paul, Plymouth		18
New Richland	18	24
NEBRASKA		
Lincoln, First-Plymouth	42	74
NEW HAMPSHIRE		
Concord, West	3	5
Orford, West		3
NEW YORK		
Binghamton, East Side	16	20
Mount Vernon, First		65
OHIO		
Castalia	5	11
Rootstown	9	14
Toledo, First	23	27
Washington	63	73
WASHINGTON		
Trent	15	39
Vera, Community	7	16
WISCONSIN		
Appleton, First	44	51

Ordinations and Installations

BRISTOL, R. G., *o.*, Glasgow, Mont., April 3. Sermon by Dr. Samuel Hitchcock; other parts by Rev. Messrs. E. H. Johnson, Carl Stackman, G. J. Powell, and M. W. Van Tassel.

CUMMINGS, JOHN, *i.*, Hampton, N. H., May 8. Sermon by Rev. Richard Bennett; other parts by Rev. Messrs. W. T. Scott, E. L. Warren, F. G. Woodworth, J. W. Bixler, L. H. Thayer, J. W. Flagg, W. L. Linaberry, and John Cummings.

KRATZ, R. R., *o.*, Edgewood, Ia., May 1. Sermon by Rev. P. A. Johnson; other parts by Rev. Messrs. L. A. Lippitt, W. M. Swann, W. W. Maxwell, H. F. Milligan, and Vinton Lee.

MERRIAM, E. D., *o.*, Richford, N. Y., April 30. Sermon by Rev. H. L. Brockway; other parts by Rev. Messrs. D. G. Lewis, Wade Pinckney, S. S. Bradford, E. H. Sturdevant, J. C. Luke, and Thomas Bell.

SQUIRES, F. L., (Mrs.) *o.*, Wayne St., Marietta, O., April 25. Sermon by Rev. A. D. Hilton; other parts by Rev. Messrs. E. S. Rothrock, J. A. Schmink, V. B. Mayhe, and Mrs. G. I. Wilson.

Personals

BEARD, DR. A. F., secretary of the American Missionary Association, on May 11 celebrated his 91st birthday by preaching at First Church, Norwalk, Ct. In the afternoon he helped lay the corner-stone of Norwalk's new church building.

CARY, REV. G. E., pastor of First, Bradford, Mass., has been granted a three months' leave

(*Continued on page* 671)

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(*Continued from page* 669)

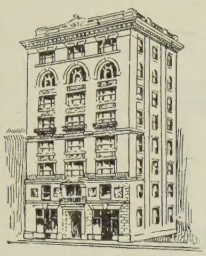
of absence from pastoral duties. He is planning to spend the period in a tour of Europe with Mrs. Cary.

CROSS, REV. J. L., pastor of Rollstone, Fitchburg, Mass., on May 4 completed the tenth year of his ministry in that church. He was ordained 20 years ago next autumn.

JUMP, REV. H. A., of Ann Arbor, Mich., will sail from New York early in June to meet a series of preaching engagements in England during July and August. He will occupy pulpits at Harrowgate in Yorkshire, Streatham in London, and the famous Carrs Lane Church in Birmingham. His wife and children will accompany him. His church in Ann Arbor had a narrow escape from destruction by fire Easter Sunday afternoon.

KERNAN, REV. ARTHUR, pastor of First, Westfield, Mass., on May 4 observed the 20th anniversary of his ordination. He was ordained in New Rochelle, N. Y., and spent five years in missionary work in India.

American Congregational Association



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Incorporated 1833

The only American undenominational international and national Society aiding seamen.

Maintains a Sailors' Home and Institute at 507 West Street, New York City.

Loan Libraries ($25) placed on vessels sailing from New York.

PUBLISHES the *Sailors' Magazine* ($1.00).

Shipwrecked and destitute seamen aided.

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American Sunday School Union

Philadelphia, Pa. Founded 1817

National, Interdenominational. Establishes and maintains Union Sunday Schools in the outlying rural districts of the country. Publishes and circulates moral and religious literature. Helps all churches of Christ by its pioneer and foundation work, not duplicated by any other agency. Supported by voluntary gifts. Contributions solicited. Annuities arranged for. Legacies received. Contributions and communications relative to work in any part of the country may be sent to the New England office.

W. L. CARVER, *Supt.*
8 Beacon St., Boston, Mass.

Our Readers' Forum

(*Continued from page* 654)

trolled by the Presbytery or any outside authority.

If now a "reversionary clause" were to be written in the legal papers of our Church Building Society regarding loans or grants to churches, it would prevent this people from fellowship with Congregationalism.

They are willing to repay loans and grants but when that is done they want absolute contol of their property. If I understand the L. A. E. S., such is not the case, and the attorney for the C. B. S. in Los Angeles, according to the statement of your correspondent in the issue of May 1, says that "the L. A. E. S. plan is mild compared with that of his organization." Further, the action of the Executive Committee of the National Council looks dangerous.

Is it not possible to create a great body of churches that will hold together in closest fellowship of world-wide service without being bound together by property interests? It is property rather than creed that hinders a greater union of Protestantism today. Is Congregationalism headed that way?

Diller, Neb. V. F. CLARK.

With the Schools and Colleges

Hartford Seminary Commencement

The announcements and invitations are out for the commencement of the three schools of the Hartford Seminary Foundation, May 27 and 28. The alumni of the School of Pedagogy meet Tuesday noon for luncheon at the new women's hall and the Kennedy School of Missions holds its annual lunch in the same place Wednesday noon. The Seminary alumni banquet is Tuesday evening in the Center Church House. The meeting of the Seminary Alumni Association will include a debate as to which mission field is most worthy of the expenditure of a hypothetical $5,000,000 supposed to be given for some one field. Dr. Barton will present the claims of Turkey; Professor Hodous of China; Robert Fairbank of India, and some one yet to be chosen will speak for Japan. The annual meeting of the Pastoral Union which elects each year three members of the board of trustees will be held Tuesday morning. The board of trustees meets Tuesday afternoon. The graduation exercises, with presentation of diplomas, degrees, and prizes, are held Wednesday morning, and the commencement address will be given by Rev. T. Rhondda Williams of Brighton, England.

Events To Come

UNION MATERNAL ASSOCIATION, 63d annual meeting, Wakefield, Mass., May 22, 11 A.M. and 2 P.M.

NORTHERN NEW ENGLAND SCHOOL OF RELIGIOUS EDUCATION, University of New Hampshire, Durham, N. H., July 14-21.

PLACERVILLE ASSEMBLY, Placerville, S. D., July 16-22.

State Conferences

COLORADO, Colorado Springs, June 20-23.
IOWA, Iowa Falls, May 20-22.
MICHIGAN, Charlotte, May 20-22.
NEW YORK, Richmond Hill, May 20-22.

Northfield Summer Conferences

YOUNG WOMEN'S CONFERENCE, June 20-28.

WOMEN'S INTERDENOMINATIONAL HOME MISSION CONFERENCE, July, 7-14.

CONFERENCE FOR WOMEN'S FOREIGN MISSIONARY SOCIETIES, July 14-22.

CONFERENCE OF RELIGIOUS EDUCATION, July 23-Aug. 1.

GENERAL CONFERENCE OF CHRISTIAN WORKERS, Aug. 2-18.

CHRISTIAN ENDEAVOR INSTITUTE FOR MASSACHUSETTS, RHODE ISLAND, CONNECTICUT AND VERMONT, Aug. 18-25.

The Congregationalist

Continuing
The Recorder **and** *The Advance*

May 22, 1924

Vol. CIX **No. 21**

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By the Congregational Publishing Society.

Entered at the Post Office in Boston as second-class matter.

The Congregationalist (1849) succeeds *The Recorder,* founded, 1816; *The Advance,* 1867. Published every Thursday, by The Pilgrim Press, at 14 Beacon Street, Boston. Composition by Thomas Todd Co.

RATES: Single subscription, $3.00 a year; in Church Clubs and to ministers, $2.75. Foreign postage, $1.00. Canadian postage, $.50 a year. Subscriptions must be paid in advance. REMITTANCES: Make payable to *The Congregationalist.* Acknowledgment will be made by change of date on the label. CHANGE OF ADDRESS: *Both old and new address must be in our hands two weeks before the change is to go into effect.* Current copies at the Pilgrim Press Book Store, 14 Beacon Street, Boston, and 19 So. La Salle Street, Chicago, and at our depository, 156 Fifth Avenue, New York City. Single copies, 10 cents. Address: *The Congregationalist,* 14 Beacon Street, Boston, Mass., or 19 So. La Salle Street, Chicago, Ill.

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